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The Mazdaznan

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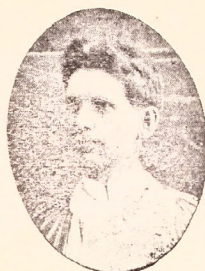
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The Mazdaznan

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Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not.

Vol. II.

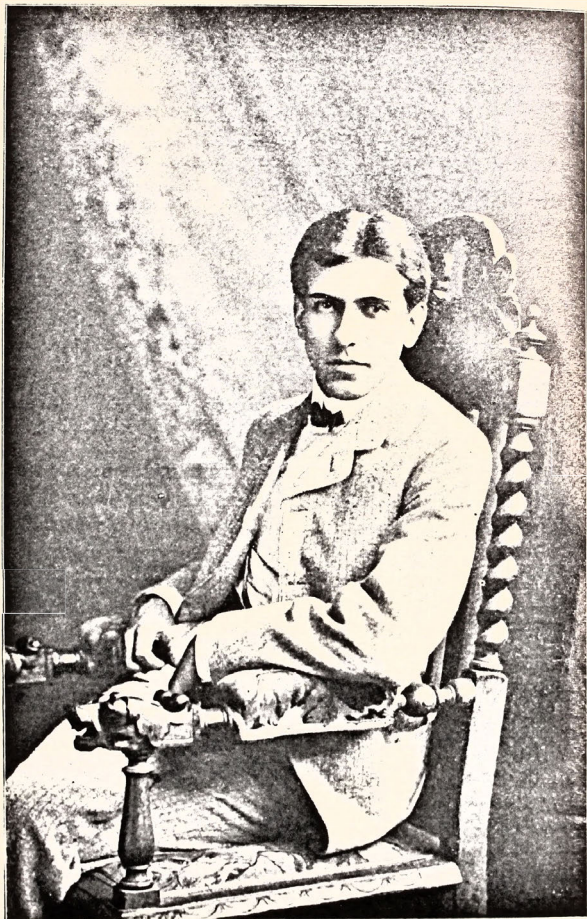
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All the reading matter in this magazine is written by the editor
except when signed otherwise.

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Adolf Dittmann

The Mazdaznan

Vol. II.

Chicago, Ill., January, 1903.

No. 1.

Jehoshua Nazir.

JESUS THE NAZARITE.

Commonly Known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with His Birth, Mission and End. Filling the Missing Links of the Four Great Gospels. Revealing His True Character and Life. His Position of Trust, His Membership to the Sanhedrin. His Crucifixion and Release from the Cross, and Final Disappearance From Sight.

(This Narrative began with the first number of The Sun-Worshiper, volume 1.)

Judas watched and noted every movement that was being made, and when he found that no miracle was wrought, for he still hoped that something great would transpire, when he saw his Master laid to his last rest, the little flickering flame of hope went out, and he went out to seek a spot where he might end his unhappy life. There were moments throughout all the struggle with himself, entertaining hope for a miracle, he felt it, although but faintly, that his Master would arise in all his majesty and glory to surprise all the world. He thought of the many prophets of old, who had performed miracles, and had he not seen his own Master

to call forth the dead from their graves, then why should he not be able to raise his own body from the deep slumber of the grave? Stealthily he walked at midnight to the grotto. Every now and then he would halt and listen. And what was this he saw under cover of the darkness of night upon the path leading towards Joseph's palace? A white figure, leaning upon the shoulders of two other white-robed beings, slowly proceeding from an underground passage towards the narrow and short path leading to the doorsteps of the palace. As he drew nearer, he beheld the countenance of his Lord and Master, who recognized him hiding among the bushes, and a voice most tender and sweet fell upon the madman's ears, "Judas." But Judas seemed as if rooted to the ground. Speech failed him, and only in a whisper could he answer, "Rabboni." As Jessah stretched out his hands to him, although somewhat restrained by his guardians, as if intending to draw him unto his bosom, entreating him by repeating his name and inviting him to, "Come unto me," Judas, as if awakening from a dream, dropped headlong upon the stone steps to which he ran, dashing his head against them, but before he could be reached and helped, he arose and, with the cry of a maniac, he ran into the secret passage way, followed by Nicodemus and Mathaeli, who wished to avoid all publicity as to what Judas had seen.

Judas ran through the whole length of the passage way to the grotto and finding himself followed in the dim light by two beings arrayed in silver-gray garments, he became distracted. He dashed his whole weight with mighty force against the stone wall, resting upon mere pivots, and with frenzied gesticulations and heartrendering cries, he pushed out the stones, with a

power born of agony and fear, plunging through the opening, followed by the frightened guards, who sought a place of safety, directing their feet towards the city. Judas, seeing the panic stricken guards fleeing towards the city, followed them closely, thereby increasing their fear.

Near the city he came to a halt, returning to the private grounds once more, where he was met by a man arrayed in white waiting to take him into custody. Upon seeing the white figure, Judas once more lost his reason and darted towards the mountains, pursued by the man. Running towards a stone quarry, Judas seemed to be blinded by fear, for he never considered the dangerous ground he was treading. One more step and with a cry of horror he fell over the steep declivity.

On the morrow he was found entangled in his garment, which was drawn tightly about his neck, with arms and limbs broken, skull fractured and body cut. His death could not have been instantaneous, for his hands were found tightly clutching the heavily growing underbrush. The first rays of sunlight must have shone upon his countenance before he expired, for his head was raised towards the sun and a peaceful smile rested upon his face, which showed mingled traces of suffering and mental remorse and anguish. Of his tragic death as little as possible was revealed to the congregation of the Covenanters, who were informed of the ending of the life of one who had stood well in the congregation and who was looked upon as a friend by the disciples. Joseph of Arimathea ordered the burial of Judas with all the honors due a dear friend. They laid him outside the garden wall, planting a rose tree over his grave, symbolizing the union of beauty with that of suffering.

In the city there arose great commotion among the priests when the news reached their ears of an event which had no parallel in all the history of Judea. Witnesses were heard and cross-examined and they one and all agreed that a terrible noise like that of an earthquake had first been heard, followed by the falling, as it were, of rocks. The witnesses claimed that the dead arose and stood before them, arrayed in garments of white. They heard the midnight cry as related in the scriptures and a storm arose, followed by a hailstorm of rocks, as the many flesh wounds which people received testified to, and were a proof not easily denied.

An investigation of the sepulchre showed the grave opened and the rock sealing the opening broken in two, and many other marks of force showed that a terrible and superhuman force had been employed in the removal of the stone that had been sealed and ironbound on the outside. Nothing suspicious or anything that seemed to be the work of human hands could be found about the grave, and the testimonies of trustworthy people and witnesses proved this, corroborating the stories related. The scribes marveled, and the lawmakers and judges re-examined the witnesses, but the more they investigated the more confused they became and resorted to their usual device, of treating the subject with silence, forbidding the faithful to question these matters.

The authorities felt that they had been outwitted, but they knew to make further investigation would mean to compromise themselves and place them in a position that might turn out disastrous to them. Had it not been for the Imperial Edict just at the critical moment, had it not been for the repealing of the warrant, the body of Master Jessah could not have been ordered to be taken down from the cross, not even by

special permit of the procurator, Pilate, for the Roman law demanded death upon the cross, and the remaining upon the cross "until bone after bone should fall to the ground." Had the body been stolen from the cross, the church authorities would have been justified to make an investigation, but as matters stood they were compelled to be cautious in their movements.

The imperial prefects sent to further investigate the cause of the uprisings, the dissatisfaction, and the troubles in general of the masses, accepted the theory as to the apparent peacefulness since the crucifixion of the Master and took it for granted that herein was the cause found and removed. Such a result of the investigation meant the saving of thousands of lives, for in the event of a thorough examination from a point of justice, thousands of men entangled in political intrigue would have been dragged before the judgment seat and the disaster prove greater than at first anticipated. Through the death of one man thousands had been saved from destruction and shame. Through the death of one man the sins of thousands had been atoned for. The struggle and trouble among the contending forces had come to a standstill for a time at least.

On that eventful day, the first day of the week, a new order of things took up the minds of the people and even the faithful could hardly believe the story that had been heralded far and wide, "He liveth!" Like wild fire it spread from mouth to mouth among thousands and tens of thousands, "He liveth!"

The opposition set up by the church to this declaration was fierce and bitter, but to disprove it they were unable and to investigate farther seemed inadvisable considering the questionable position the church found itself in. The local authorities had no reason whatever

to probe the case any further for to their satisfaction it had been sufficiently proven that the man was pronounced "dead," and to them he was "dead" and, being a case of a somewhat delicate nature, they all feared to have anything farther to do with it, for there stood the Imperial Edict before them in the hands of Pilate, who no longer feared the threats once directed against him, but who now was keenly alert to meet any and every move on the part of his enemies that he might throw them to the ground, had such a desire been expressed by the friends of the Covenant. But, cut to the heart, the latter preferred to let the matter rest and leave it to take its own natural course.

Nicodemus and Mathaeli, who had followed Judas the night he was met by them in the private path, seeing the maniac break through the sealed wall, which fell out under his terrible pressure and which caused the soldiers to take flight, made it their business to conceal all possible traces to anyone discovering an underground passage. In the expectation of a possible return of the soldiers, the two men agreed to take their posts in turn to see what might be the result of the scare that had happened so unintentionally.

At the break of day, as they were considering what steps most advisable to be taken in this unexpected turn of events, they heard footsteps approaching. Mathaeli, the younger one, received the approaching ones with the words: "What seek ye, the living among the dead? He liveth. Go and tell his disciples." Such new revelation to the faithful was indeed like oil upon water that was bound to raise a great deal of noise, and arouse the curiosity of the remainder of the disciples. Although but thoughtlessly Mathaeli had addressed the visitors with these strange words, it had

its effect and others were brought to the scene, who although they had not seen the "angels" as claimed by former witnesses, they saw that the body of Jessah was gone, while the linen, in which the body had been wrapped, was lying in a heap upon the ground, which sufficed to convince them that something extraordinary had happened. With the coming of the day the two men in white knew only too well that it would be unwise for them to invite further investigation, as detection of the true state of affairs might follow, which they cared not to have happen, as other explanations would then become necessary, which would invite complete investigation and probable exposure.

As the news of the resurrection spread from mouth to mouth, the men who knew better dared not to open their mouths to speak, for their most beloved friend and Master was at stake, and they were compelled to remain silent, even though against their will.

Now, that it became a belief as to the resurrection of the body of the Master, stories of his having been seen were widely circulated, even in instances where there was no foundation for such claims and the idea of his resurrected presence became prevalent. Friends of the Inner Order, who, under the cover of night often carried messages to and from those who were directly connected with the Master's Inner Circle, oftentimes became objects of delusion to the people and were believed in as a glorified body of the Master.

Thus upon that memorable occasion where one of the secret friends of the Master was found on his way to Joppa to carry to the Covenanters there the message of his Master's survival, this friend, Raphaeli of Cæsaria by name, being met by covenant disciples, desires to keep his mission secret, and joining them on their way leading them to Emmaus, he inquires of the controversy

between them and takes advantage of the opportunity to explain to them the inner meaning of all the events transpired, laying bare Moses and the prophets. making plain to their minds that although the Master had suffered, all had turned out for the best, and that the work would more readily spread and bear better results than ever anticipated. Inviting the apparent stranger to their home to take a midnight supper with them, Raphaeli takes the bread and after raising it up above his eyebrows and repeating the aphorism pertaining to the concentration on the bread of life and breaking it, a ceremony and custom strictly adhered to by friends belonging to the Inner Circle, the two disciples became alarmed, for such was the custom of their Master, and no one ever spoke those words but him. Raphaeli, recognizing their surprise and seeing that he was being taken for the Master, did not care to be mistaken as such and took himself into the darkness of the night, while the disciples, certain of having seen the Master transformed, fled to the city to carry the news of their discovery and to tell how they had walked and talked with Him.

(To be Continued in the Next Number.)



Higher Culture Studies.

The Principal Factors in Our Past History.

There are two principal operative factors *in* and *to* life manifestation—viz., the magnetic and the electric currents. The former is equivalent to the spiritual qualitative vegetation. To more fully understand the spiritual or magnetic, factor, the electric must be sufficiently defined and understood, leading by degrees to a greater comprehension of that which is the sum and substance of existence. As the plants differ in their stronghold of perpetuation by the location and use of their respiratory organs, which decide their intelligence, we also find the animals manifesting similarly.

Having recognized and knowing four dimensions of space—viz., the Elementary, Mineral, Vegetable and Animal—we view the latter as leading us gradually to that species which we represent as the culmination of activity and representative of higher consciousness.

The evolutionary process being a perpetuative one, repeats itself by reproduction of its attained kinds, furthering memory into the future by the experience of past conditions until in the immediate present we find ourselves variously represented, thereby realizing our true station and purpose in life. To remember we should be reminded, and for this purpose we shall select such subjects from nature as will aid in the search after our real genealogy through the process of time. To do this successfully we shall consider certain species of the animal kingdom with the object of learning from them the story of our own past.

**The Insignificant Little Fly;
Its Destiny and Purpose in Life.**

There are moments in our life, in our forgetfulness we exclaim our indignation at certain species of the animal kingdom which seem to be unwelcome to our enjoyments. How many have reached out their hands against that little insignificant insect—the fly? How often have we wished God had never created it and we set our thinkers to work devising ways to rid ourselves of that fly. Yet the more considerate we become, the more reasonable, the more thoughtful we shall be, and we soon learn a most wonderful lesson from this little fly. The fly deserves its place in the order of things, and though troublesome at times, as it seems, she is not as useless as we are inclined to think. No, indeed, that fly has a destiny and a purpose in life for which we should be thankful. Have you ever thought of how this fly comes into life? Have you ever seen her lay eggs? And have you ever noticed a fly grow from a baby to a full grown fly? Did you ever see the big fly feed and care for her little ones? No, indeed, you have not. The flies you see seem to come from somewheres no one knows, and when they come they are already full grown. This much, of course, is known, that these flies lay eggs and that such eggs are so infinitely small that the human eye can hardly notice them. The weight of these eggs is so slight that, like the sun mote, they are able to hover around and remain suspended in the air and be carried to and fro by the currents of the air.

**How the Fly Lays Her Eggs,
and How They Are Bred.**

It is marvelous, indeed, as to the amount of eggs one fly lays, the number quite often exceeding millions.

Such a fly lays her eggs continuously and *everywhere*, so that no spot on this earth seems too holy, no object too sacred; she simply lays her eggs irrespective as to the fate awaiting them. Not all such eggs will mature into incorporation of a fly. Some are carried away by the winds to remote parts of the earth, where the elements comprising those eggs answer other purposes of nature; others are consumed by insects; others again become lost otherwise as to their identity and are disposed of in a way more suitable to the requirements and necessity of time. The question now is: How are these infinitesimally small eggs bred? You should remember that midgets are not flies and not to mistake them for baby flies growing into flies, ordinarily speaking. You have never seen a young fly, for the fly we are familiar with comes to us full grown. The eggs when laid attach themselves to places of moisture or dampness, whether it be upon walls or houses, stables or decaying and mouldering wood and furniture; in fact, wherever heat and moisture are congenial to calling out the life principle.

Development of the Egg Into the Vermicule.

We do not care at present to consider the destiny of those eggs never developing into flies, but we shall turn our attention to those being bred. When the rays of sunlight reach a height of vibrations corresponding to the life slumbering in the eggs, these little eggs begin to grow rapidly until they reach a size large enough for an ordinary eye to perceive them, particularly at places where the sunlight strikes the objects favorably. The eggs are of a bluish tint with a white background, and very closely resemble the appearance of the pollen. The

life energy called out by the two factors of planetary moisture and atmospheric warmth, the animalcular process begins and continues. For several days the now formed vermicule subsists on moisture and warmth, developing the organic forces towards the expression of the being about to enter its designed destiny. So far the process is like that of any other species, but in the manner of the birth of the fly there is something that will give us an abundance of material for thought, worthy of consideration and profound study.

Transformation of the Vermicule Into the Full-Grown Fly.

The process of transformation from the vermicule to the full-grown fly is one that calls out our astonishment and wonder bordering almost on the supernatural, leaving an impression on our minds that will induce us to marvel over the well-devised operations of nature. This vermicule soon reaches the size of a comma of ordinary six-point type, resembling in appearance and weight the light beams floating in the rays of the sun, as perceptible on warm summer days. At this point of development the vermicule suddenly bursts open. The outside of the vermicule turns inside, constituting the inner organs, while the inside turns out, revealing the body of the full-grown fly in all its completeness—wings, eyes, feet, etc. To accomplish this wonderful and most marvelous phenomena, the transformation from the inner to the outer and vice versa, requires hardly six seconds.

Creation and Formation of the Fly's Wings, Eyes, Feet and Digestive Organs.

Through this process the fly at once reaches its stage of maturity, ready to enter upon the duties of seeking to redeem its destiny. The once outer parts of

the vermicule becomes the inner organs of a complete and well-defined process of digestion, as it was through the outer part of its being that it attracted and absorbed the nutritive values of moisture and air, transferring such substances towards the creation and formation of the wings, eyes, feet and the other more minute parts as visible on the fly. Such is the birth of the fly, which in itself is marvelous, indeed, and a phenomena most noteworthy and to be appreciated.

Ability of the Fly to Travel Over

Smooth Surfaces at All Angles.

While we are yet pondering over this great transformation process our attention is called to the activity of that fly, which soon becomes an object of greater revelation and directs our minds into new channels of thought. We see the fly passing over horizontal objects with great swiftness and ease, and also see it walk over the most finely polished and smooth glass in vertical position. With her six little feet she simply glides over the window pane and there is no hesitation to be observed. True, her little feet are spreading into claws, but they are extremely smooth and so is the object walked upon. No adhesive substance seems to emanate from her feet, no agglutinant of any kind, for she walks over a feather of the lightest down without disturbing it in the least. We are told by microscopists that between the two claws there are a kind of very elastic and hollow bellows which the fly perhaps uses after the manner of an air bellows, contracting and expanding the air. It is thought that as she sets her foot upon that window pane she withdraws the air present in the small bellows, thereby causing the foot, now airless, to adhere to the pane, by virtue of the suction. If this were true then the body of the fly would be so arranged as to have

an air pumping system of its own and it would require great skill to operate the same to be enabled to direct the extremely rapid and most indeterminately playful trippings of the fly. This is hardly imaginable, although it is correct that the little fly possesses the little claw bellows. If you direct your attention closely to the fly you will notice all over her body, even on the wings and feet, very fine points like hairs. Even the most extreme ends of the wings are covered with these fine feathers in radiant forms. These fine points are absorbents of electricity. The electricity imbibed flows through the body of the fly as far down as the feet, and through the incessant process of transformation going on in the body it becomes charged with negative electricity and determined after the absorption of the positive electricity the feet, in their power of attraction, adhere readily to any object upon whose surface the flow of positive electricity is precipitated. Thus the two opposing forces constantly attracting each other change and exchange polarities. For this reason the fly is capable of keeping its equilibrium and of directing its attention and powers in accordance to necessity, holding its own and following the pursuits of its destiny without any further obstruction.

Miracles of the Scriptures Compared to Those Performed by the Fly.

In considering the three principal points of this lesson of the fly we are certainly at bay and must admit that such performances are miracles that put everything else we might know in the shade. Considering the industry of the fly and its determination in perpetuating its species the miracle of the Egyptian plagues is nothing in comparison to her operations. The miracle as recorded in the scriptures, according to which the

land of the Egyptians was being covered with frogs and insects of many kinds stands alone by itself, in repetition of which there is no story in parallel to substantiate its truth in reality, and it is given the benefit of the doubt insofar as the relation of the same sense as presented is concerned. Such is the past, but the *fly* still lives as an example of the verification of its wonderful manifestation; still lays its eggs day after day, and holds before us a miracle, the truth of which we may be readily convinced, asking us not to believe but to become attentive and learn of it readily.

What is the rolling of the stone from Jesus, sepulchre by the hands of angels in comparison to the bursting of the vermicule into a full-grown fly? The former may seem to appear miraculous, but it is an isolated case, receiving the benefit of a doubt, while the latter remains an everlasting testimonial to us, repeating itself daily before our very vision that we may no longer remain uncertain in our minds as to the marvels manifesting through the operations of nature.

The Israelites Crossing the Red Sea and the Transformation of the Vermicule.

As we read the story of the Israelites passing through the Red Sea, and of Moses with his arms outstretched and the magic wand in his right hand, commanding the waters to divide until the waters stood up like unto two walls, which by command again joined and flowed into each other, we marvel at first and are not quite clear upon it as to whether the story is a sample of stretching the truth or an actual occurrence worthy of our consideration. The miracle may appeal to one slightly developed in brain and not comprehensive of the finer forces in nature, perceiving only things of a gross and bulky nature, yet the story will lack the

moral and continue to miss its mark in reminding us of the greatness of the creator and the intelligence of nature. The passage of the Israelites through the Red Sea is only a story of the past, which is repeated nowhere in this wide world. It stands alone in the annals of archæologic literature and has no bearing upon the well-being of the human mind, while the marvelous transformation of the vermicule into the fully developed fly teaches us that "God is good." We are not asked to believe, but to be convinced.

**Jesus Walking the Waters and the
Fly Tripping Over Polished Surfaces.**

And as we read of Jesus walking upon the waters of Galilee we may at first think it marvelous, if true. Still this story falls short of its moral when compared to the swift tripping of the fly over a vertical window pane. The walking upon the waters may invite controversies pro and con, but the tripping of the fly over the smoothly polished surface of perpendicularly arranged objects does not call out our belief or disbelief; for the miracle is performed before our eyes, setting all doubt aside, inspiring us with truth that leadeth to better understanding. Yes, this little, insignificant fly passes over any ground, never losing its equilibrium, and is a wonderful appearance, indeed, against which the downfall of the walls of Jericho by the sounding of trumpets at command of Joshua are mere child's play, and which misses its mark by far, for instead of inspiring us and elevating our minds, it merely mystifies and mars our good intentions in seeking the better part in nature. These trumpets must either have been of tremendous size and very peculiar in construction to produce such

noisy sounds, or the walls very defective and poorly constructed, if a mere campaign horn should have caused their crumbling into dust.

**The Insects, Fowls, Beasts and Fish
Are Living Monuments of Our Past Conditions.**

Neither the greatness of God nor his love for his creatures can be learned from such a lesson, the moral resting entirely on the part of the Israelites in invading a peaceful country unprepared for war. Whatever our opinion may be in regard to the story, we find no trace of its occurrence anywhere upon the earth except in the scriptures. He, therefore, who is to derive any benefit from the lesson of this miraculous downfall of Jericho, must necessarily believe it a fact and implicitly accept it as a reality. But he need not delude his senses, he need not strain his mind, facing the incomparable fact of the gliding of the fly over the window pane, which is by far greater a miracle, repeating itself as in times of yore even down to our present day. It thus reminds us of our own greatness and tells us in unmistakable terms that we once occupied positions now entertained by the fly, having left the latter behind us as a landmark to which we may point with pride as to the great process of evolution already past. These insignificant insects, the fowls of the air, the beasts of the field, the fish of the waters deep, are all living monuments calling out the path already traveled by us, and inspiring us by such remembrances to continue upon our path of perfection to which there is no end, for God moves in mysterious ways his wonders to perform. Yet as we look back over the one life we must admit that it was all good.

This beautiful earth of ours is, indeed, an Eden fair and he who beholds the great living wonders

about him, recognizes in them the close relationship of his individuality with that of its expression—nature. Let us for that reason use our own judgment as to the greatness of the wonders and their importance and bearing upon our own selves. A fly buzzing around our ears, the chirping of a cricket, the twittering of a sparrow, are singing to our noble heart a song most sublime, towards which the songs of Solomon in all his royal glory, is merely the babbling of a babe. Solomon's songster may appeal to those who are in the same thought, but in the songs of the living as well as in the manifestation of silent nature there lies something greater, more elevating, more divinely noble and endlessly more sublime, than in all the wisdom of the son of David.

NOTES.

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THE MAZDAZNAN

A Story of Adam's Fall.

A VERSION CURRENT AMONG MANY AFRICAN TRIBES SHOWING MUCH RESEMBLANCE TO THE FABLES BELIEVED BY OTHER TRIBES.

THE first man created by God was Koonti, and his wife's name was Nombi. They lived with God in Paradise beyond the earth. God spake to Koonti and said:

"Take unto thyself thy wife and go upon the earth to replenish it with the fruitfulness of thy kind, that the earth may become inhabited by thy seed. But beware, that Death may not see you, lest he should follow you, and your posterity would die. Get thee up early in the morning, even before sunrise, and take up thy journey, that no one may see thee."

Koonti gave heed to the words of God. He took his few things, tied them on his back, and, with his wife by his side, started on his journey before day-break.

On their way Nombi suddenly stopped. She had forgotten to take the corn with her to feed the chicken she carried under her arm and which she took with her so as to be supplied with eggs on the journey into the new lands.

"I must return," she said to Koonti, "and get the corn I left hanging under the veranda before the house."

"Thou art not to do that," said Koonti. "Knowest thou not that Death is liable to spy thee, seeing thy forgetfulness, and he may follow us even to the earth?"

But Nombi would not heed the warning. She returned to her home, where she found the corn. As she shouldered it Death came near and said:

"Where hast thou been, dear friend? I have begun to miss thee, and behold, how happy I am to have found thee again."

Nombi remembered the warning and tried to evade Death. She dodged about, but Death followed her and when she and Koonti arrived upon the earth, Death also presented himself.

Thus Death made his abode among the children of men, that they might die in sorrow and pain.

Koonti appealed to the Creator and told of his great sorrow because of Death. But the Creator spoke and said:

"Have I not told thee the way to pursue? Have I not warned thee beforehand? You have proven disobedient."

Koonti scolded his wife in return and said: "It is because of thy disobedience that Death has followed us."

Nombi said in reply: "Had you thought of the corn for our chicken never would I have returned to the house."

Koonti took the chicken by the neck to chop its head off, because he thought the blame rested with the chicken. But Death stood near, and he took hold of Koonti's arm, saying:

"Simpleton, knowest thou not, that such a deed alone would attract me? Yes, I am always near, even where least expected and when least wanted. Shun me and I shall surely appear. To him who evades me I shall make my presence felt, while to him who has consideration for me I shall be a true friend even to the last."



Current Thought.

HAPPY NEW YEAR—EVERYBODY!

A NEW YEAR brings new things, for "the old things have passed away." Behold I make all things new.

WITH THE NEW YEAR the Sun-Worshiper appears under a new name. While standing alone it took the name that was given it. Now, that it is to be the organ of the Association, it is to be known as THE MAZDAZNAN.

LIFE IS TOO SHORT even at its longest to continue explaining the term Sun-Worshiper. Some people have very narrow conceptions of things and jump at conclusions without due consideration. To avoid further misconceptions and consequent misconstructions we name our magazine THE MAZDAZNAN.

THE MAZDAZNAN is plural and singular. It signifies a person or persons, who by hard labor and study have attained to the Mastership of Thought. The Mazdaznan is one of the few most ancient orders that have withstood all the onslaughts of time, and its philosophy is one "that changes not." Mazdaznan is the same today as yesterday, and the same into all eternity.

THE "MAZDAZNAN" BUILDING will be one of the neatest structures of its kind in the City of Chicago. Neither money nor time is to be considered or spared. Owing to many changes in the plan it will take six weeks longer to complete the building than it would have taken according to first plans.

MAZDAZNAN MEANS ONE who has attained Master-ship in the control of physical, mental and spiritual realms, and thus becomes ONE with MAZDA, the Thought Sublime.

THE *A* IN MAZDA is to be pronounced the same as *a* in *papa*. In Maz-daz-nan put the emphasis on *daz*, pronouncing it Maz-daz-nan.

OUR BIRTHDAY on December 19th, has been remembered by many of our kind friends and pupils from far and near. We have received so many tokens of fellowship and friendship that we feel the Day of Redemption close at hand. We wish to extend our heartiest thanks to all.

CHRISTMAS HAS BROUGHT US many more gifts and some of our dearest friends even remembered our household, sending us many things, good to eat. All we can say—"God bless you."

WE HAVE PUPILS AMONG US who felt it timely to play a joke on us for the many "sharp things" we sometimes tell in our lessons. After the 2 o'clock Intermediate Class two ladies handed us two parcels. We were just on our way home, and we placed them into our satchel, as usual. As a rule it comes to us as to the contents. We have been given a great many handkerchiefs lately—God knows we need them. The package was soft—it felt that way. But the vibrations would not have it that it was a handkerchief. We had too much work at home to psychometrize. At home, unpacking our satchel, we came across that strange envelope once more. In fancy lettering it said on it "*Merry Christmas, from some of the Class Members.*" Just as we were about to tear it open, Thought says, "Money—thirty dollars." Relating the incident before our night class, it brought in thirteen dollars.

Our Manager.

The frontispiece in this issue of THE MAZDAZNAN is a good likeness of Mr. Adolf Dittmann, who is the manager of this publication and who also has the entire control of the business affairs of the Mazdaznan Temple Association, which latter position he has held for the past three years.

Mr. Dittmann was born March 10, 1877, in Berlin, Germany. He has traveled extensively throughout this country as a prestidigitateur and has met with much success, the press expressing its approval in very flattering language.

Mr. Dittmann has been connected with the work for about ten years and has been actively engaged in it from time to time. When we were in need of new management, he decided to take it up, although there was nothing to encourage such a decision. In his new work he has shown much tact, and his great sense for economy has saved the institution thousands of dollars. He has worked during these years from twelve to sixteen hours daily, living on food very sparingly, yet holding his own. He has gone through numerous ten-day fasts with much benefit. He has dieted himself for all these ten years. Even when traveling with a troupe he always lived strictly vegetarian and as a Mazdaznan should. He eats but once a day, and absolutely nothing on certain days. He requires no prepared foods. His meal hours are controlled by hunger and are, therefore, irregular. He is a man of many professions, and uses his talents to the advantage of the institution. Mr. Dittmann attends to the correspondence, printing and mailing of the magazine and books, transacts the business of the various branches of the institution and is responsible for the financial standing of the whole in-

stitution. All the cares are resting upon his shoulders and he has a task indeed that but few would care to carry. He has so far worked for the glorification of the movement without any remuneration except plenty of abuse from those who have not yet learned to conquer their passions. He has stood by his position well and all our pupils who know of the extent of this work and his untiring sacrifices cannot do otherwise but admire him. It is due to his pleadings more than anything else that we have decided to continue the work in this country.

The Oriental Dinner.

(Contributed.)

THE Oriental dinner given by the ladies and friends of the Mazdaznan Temple Association on Saturday evening, December 13, was an event to be remembered with pleasure by the 325 people who were present at the feast and who partook of the good things set before them.

Mr. and Mrs. Barteau, of the Atlantic Hotel, kindly donated the use of their place, as they have on previous occasions for the dinner, and the manner in which the enormous gathering was handled speaks volumes in praise of the ability of these two tireless workers in the cause. The proceeds of the dinner were to be given to the furniture fund for the new headquarters building. As a great many purchased tickets and remained away, and as a great deal of the food was donated by members of the association, thus cutting down expense materially, it is safe to say that quite a nice sum was raised for the purpose intended.

As to the dinner itself, it was an elegant feast for those students who have adopted the Mazdaznan system of living.

Quite a number brought friends with them who had never before partaken of a strictly vegetarian dinner, and the joy and pleasure reflected from their countenances as course after course was served showed that the happiness they sought was being attained. And then the table talk. It was as light and airy as the spray of a waterfall and as pure and bright as the babbling of a mountain rill as it hastens on to join the deep and mighty ocean. We had two feasts in one—an intellectual as well as a physical—thus demonstrating once more the duality of things.

The guests of the students marveled that there could be so many things set before them and not one of them inoculated with a substance that was harmful.

The menu was arranged by that master of all good things, Dr. Hanish, and the combination of grains and nuts, vegetables and fruits showed the effect of much intelligent thought in their conception and preparation. From the vegetable soup on through the entire menu everything seemed to tickle the sensitive palates of the diners. The mayonnaise dressing, the sweet potatoes browned in olive oil, the symposia, the barley wisdom coffee were all surpassingly good, while the grape juice was simply delicious.

All these edibles stimulated the minds of the "strangers within our gates" to such a degree that they wanted to know more about the methods of preparation, and incidentally about health and breath culture. The discussions started at every table were of such a nature as to make the "feast of reason and the flow of soul" a fitting climax to the delicious dinner.

One of the main features of the dinner was the olive oil which was used in the soup and symposia, it having been brought from Southern California and guaranteed absolutely pure. Another feature not noticed by many

was the fresh tomatoes in the salad. These, too, came from California.

The crowds were admitted to the dining room in squads, and while waiting their turn many went to the parlor and corridors of the hotel and indulged in conversation, renewing acquaintances and making new ones.

The children and younger students contributed to the entertainment of the guests in the parlor by vocal and instrumental music as well as recitations. Each seemed to want to do his best to make it pleasant for everybody else and their bright eyes and happy faces showed that all was as pleasant as could be.

A great many wondered that Dr. Hanish was not present to receive them and at first hesitated about joining in the festivities of the occasion. As the Doctor has the interests of every individual at heart he was where he could do them the most good. And where was that? Out in the kitchen, of course, where he personally superintended the preparation of the dinner. First he would see that the soup was all right, then he would cut bread, portion out symposia, overlook the preparation of the salad and all the other details incident to the dinner. In this way a great unseen force was at work seeing that "all was good" before it was served to the diners.

The third Oriental dinner has now passed into history as the most successful and enjoyable of them all, and it is hoped by those who pay more attention to eating than to breathing that they should be repeated at short intervals during the winter, but as they are "only a means to an end" it is doubtful if the Doctor will consent to give many of them, as his purpose is to feed the brain and not the stomach.

Physical Culture Department.

Conducted by W. H. Miller, R. S.

Physical Culture by Man and Animal.

THE term "physical culture" sounds new to a great majority of people, but the science which bears this name has existed always, and during different ages has been called by different names. The cultivation or strengthening of the muscles of one's body is not confined to the human race, but evidences of it are to be seen among the so-called dumb animals. Even we, the head of the animal creation, sometimes use physical culture methods unconsciously when we stretch our limbs, straighten out our spines or make any motions that bring certain muscles into play.

Among the domestic animals such as the cat and dog we find unconscious physical culture on the natural plane. The cat, for instance, after having taken a nap in the sun, awakens and stretches her legs and twists her body into various positions. Then she completes her toilet by washing herself. The dog will do just about the same thing after he has had a sleep and will occasionally add a few acrobatic tricks to his work. He is then ready for the day's pleasure or business. Lions, tigers, wolves and other wild animals have the same habits of exercise as the domesticated animals. Birds also go through stretching and shaking exercises on awakening, completing their toilet by sharpening their bills.

All nature is full of free exhibitions of physical culture and from the smallest to the largest animal we

may gain valuable knowledge if we will only observe them and reason out for ourselves why they do those things. The animals are followers of the simplified and natural course of physical culture, using no expensive apparatus to develop them into a state of bodily perfection.

If we were to apply the movements of these animals to our own bodies we would be surprised to observe how fine they work and the great good we get from them if we follow up the work daily and systematically.

It is not necessary to have a finely equipped gymnasium in order to bring your body into a symmetrical form. The gymnasium will be of no use to you unless you practice; neither will the teachings of the best physical culture professor make a strong man or a fighter of you unless you practice, and practice hard. If it were possible to buy health and strength then all the rich people would be athletes and perfect human beings, instead of being afflicted with all the ills to which the flesh is heir. You might also have the finest and most complete library in the world and yet be ignorant of the information it contains. The books alone cannot make you wise. It is the cultivation and development of your mind through their study that makes you intelligent.

If we want to accomplish any object in life we must work for it. If we desire a perfect physical form we must pursue a course of physical practice, and having accomplished that we will then be in shape to improve the qualities of the mind with little or no effort.

It is not necessary to become a member of a gymnasium or athletic club. If we do not possess a pair of dumb-bells, pulleys or Indian clubs we can still develop our bodies and thus become strong and healthy.

Dr. Hanish has invited me to write a series of monthly articles for THE MAZDAZNAN and illustrate by poses and pictures how to develop muscular strength and physical form for the benefit of the readers of THE MAZDAZNAN. I am pleased to be of any service to the Doctor in aiding his noble work, as it was he who taught me the science of life. Previous to taking his course in Health and Breath Culture I had only existed and now I know that I live. I had taken many different courses of breath gymnastics in many different countries, but it was left for him to put the finishing touches to the work.

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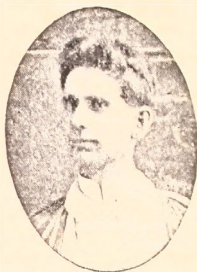
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The Mazdaznan

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not.

Vol. II.

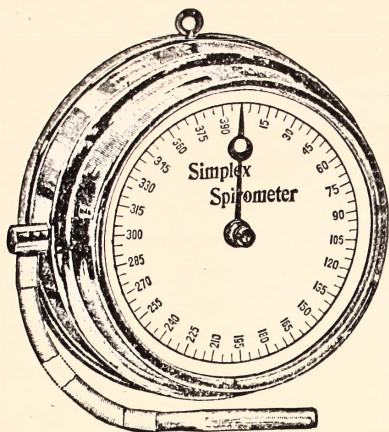
Chicago, February, 1903.

No. 2

All the reading matter in this magazine is written by the editor
Otoman Zar-Adusht-Hanish, except when signed otherwise.

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The Mazdaznan

Vol. II.

Chicago, Ill., February, 1903.

No. 2.

Jehoshua Nazir.

JESUS THE NAZARITE.

Commonly Known as Jesus the Christ. His Life and Mission as Found Recorded in Oriental Temples. Unveiling the Mystery Commonly Connected with His Birth, Mission and End. Filling the Missing Links of the Four Great Gospels. Revealing His True Character and Life. His Position of Trust, His Membership to the Sanhedrin. His Crucifixion and Release from the Cross, and Final Disappearance From Sight.

(This Narrative began with the first number of The Sun-Worshiper, volume 1.)

MASTER Jessah, although maltreated beyond the term of brutal, although wounded and with loss of blood very great, enough to cause death to any ordinary being, although having suffered physically, mentally and spiritually the agony and bloody sweat of a Son of God unrecognized by his people, recovered more rapidly than his best of friends ever anticipated, and once down from the cross and his wounds attended to, it became only a question of nature to aid the rest. Although it seemed when nailed to the cross that all was lost and release hopeless, the Master, obedient even

to the last, felt that if anything could be done to stay his death, it would be done by those who were nearer to him than his disciples.

His Inner Circle friends had determined to save him at any cost and their knowledge and understanding of the higher sciences and wisdom which they had obtained from him were now to be brought to test. Thus as soon as the body had been taken down from the cross it was at once interned in the private sepulchre and after the stone wall had been carefully sealed, the Master's friends entered the secret passage way that led to the sepulchre. Here they set to work at once. When taking him from the cross, they knew he was not dead but merely in an unconscious condition induced by the liquids that they had ingeniously administered to him upon the cross, for under the cover of night they were determined to do a desperate act, had not the Imperial Edict made matters much more favorable for their designs.

Now that they were given the privilege of taking down the body, they were determined to avert all suspicion and by use of usual but harmless means they proved to the bystanders and inquirers that according to all appearances the body was dead. Once the body was brought to the sepulchre and away from public gaze, Joseph of Arimathea, Nicodemus, Mathaeli and others set to work to do all within their knowledge and power to revive their beloved Master. It was nearly midnight when the body of their Lord had been sufficiently revived to warrant his removal to the house of Joseph.

As soon as Master Jessah learned of all that had transpired he revived quickly, and, to the astonishment of all, took up the thread of his life and became master of the situation as if nothing extraordinary

had occurred. Still the shock to the nervous system, the enormous loss of blood, the wounds and stripes upon his body, all made impression enough upon his appearance to make him likened to one who had gone through a great siege of sickness, for he looked pale, serious, disappointed and tired, but with all that he was the Master, and his friends and servants respected him as such, ready to follow his bidding. Just what he would further think best to do, every one anxiously awaited.

Among the Order of Friends opinions were greatly divided, still on this one point they all seemed to agree, that he would bring his accusers to justice. But what was their disappointment, when they learned that all was to be forgiven and forgotten, and that to the world he was to remain dead, while to his own only he was to be known as "*He that liveth.*" Even the Covenanters and his own disciples were not to know the details of his escape from death. This one message should suffice them, "*He liveth.*" To prove to them that he did live, that he was not a spirit, an apparition, but flesh and blood as of old, he would from time to time meet with them to instruct them further as to the path to be pursued and what he expected them to do, now that his personal mission in and with the world had ended.

He could do no more for the people he loved than sacrifice his very life. The people he pleaded with, had helped, had raised, fed and healed could not return to him what he had fought for in their favor. Could he return to them after having received the cross for a reward? He still had love for the people, he still desired that they be educated, but not through him directly; no, only from a distance, through those to whom he entrusted his work, his mission, he would speak. Those who

had depended upon him solely these many years were now called upon to demonstrate to their own selves and to the world their gain of having been with the Master. For nine long and weary years he had labored and worked with them and he now asked of them that they prove themselves worthy of having been his disciples, and as they went out to carry the message to the world: "Him who was thought dead, God has raised from the grave" everywhere the curiosity of the inquiring mind was aroused to learn more of this Master and his wonderful teachings of the Gospel of Liberty. The friends and the disciples alike became more and more inspired with the idea of spreading the good work until at last it seemed like as if carried by a great wave which to resist would have been almost impossible, and on and on carried the glad tidings from village to village, and city to city, until upon every tongue these words were heard, "*He liveth!*"

That Master Jessah could not remain with Joseph nor live in Jerusalem without being detested and becoming at last an object of espionage that would be liable to lead to an investigation that would necessitate much explanation was beyond all question, and the Master decided to give the church spies one more slip that would tire them of dogging and tracking him continually, certain rumors having become circulated and his face having been seen by many who in public life were well acquainted with him, led to many inquiries and some had become determined to satisfy themselves whether they had seen him in reality or whether it was possible for them to be acting under a form of hallucination. His intimate friends persuaded him for his own sake as well as for their own safety to take his abode east of the river Jordan, where the friends of the Inner Circle had small communities. It was there, among his

own, those who had remained faithful to him, that he was to take up his abode. But to do this it was necessary to side track the enemy, to remove all possible clews from those who were tracking him secretly. Thus in crossing the mountain range, his disciples and the Covenanters in general were invited to follow him to the mountains. That among the crowd there would be some spies the friends doubted not, and to throw them off the track, to leave them in confusion and ignorance, became their object.

On the way towards the Jordan and not far from Bethany, the company walked up the highest peak where the Master after instructing them in matters pertaining to their great mission imparted, individual blessings. When doing this the sun was sinking fast and the clouds rolled by in volumes as if late in witnessing an important event, while the mist lowered heavily, promising the falling of a heavy dew. While watching the rolling of the swiftly passing clouds to which their attention had been called by the Master, and while gazing at the gradually sinking sun which only occasionally revealed its splendor as if in the capacity of shedding a last benediction to the world, the approaching of thunder in distant tones became perceptible to their ears, and while awaiting further orders as to what steps to take, a sudden, heart-rendering cry was raised by some of the friends, "Look and see!" All eyes as if with one accord gazed up into the heavens. What could it mean? A cloud-burst! A whirlwind! A cyclone! And then a hail storm.

While yet gazing at the thousand rapidly forming pictures drawn by the restless clouds, the two mysteriously garbed men in white appeared and in voices clear and distinct announced, "Ye men of Israel, why do ye gaze into the clouds, the same who has dis-

appeared from out of your sight into his place shall come again in like manner. And in Galilee he shall meet ye." This most unexpected surprise seemed to root their feet to the ground, nor did they dare to look or see, and when their courage returned, leaving the mountain top one by one and retracing their steps towards Bethany to look for a resting place for the night, only then did they wonder and marvel as to this sudden disappearance.

Some seemed to think of remembering just faintly a phenomenon as that of a dissolving and dematerializing form, while others again thought that it was merely the phenomena of the peculiarity of the rapidly changing clouds. This one thing was certain, he whom they regarded most beloved was no longer one of them, for he had disappeared from out their sight. Even those who were not of the flock and of but little faith, hired to hunt down the Master, marveled with them and regarded the phenomena as inexplicable, and although their material for proof was rather meager, the idea of having seen the Master taken up by the clouds fastened itself so strongly upon their minds, that they readily believed it, for what else could have happened to him, upon whom they had had so sharp an eye?

In the meanwhile, Master Jessah in the company of his guardian angels from the Order of the Inner Circle, wound his way eastward until they came to a little hamlet conducted by the friendship of the Order, where they stopped over night, only to take up their journey again from place to place until they reached Beth-Jeshimoth, the temporary abiding place of the Master, from which point the affairs of the Order and its mission had been conducted in their own peculiar way, characteristic to altruistic and individualized principles, each one following their own plan in effecting the promotion

of their ideas among men. And at this place, shut out from the rustle and bustle of a commercial world, the Master desired to spend his days.

Master Jessah felt that his mission had come to an end. Unrecognized by those in authority, betrayed by the people whose cause he had espoused and in consequence thereof having suffered, bled and died, he no longer felt that he owed the world any duty, for his work was finished. He realized that individual effort for collectivity with a sense of sacrifice was a failure, and that all salvation, being an individual work, would have to be left to the individual to work out the problem of life. In his anxiety to help the masses he brought down upon himself contending forces, and attracted to himself the bitterness of the inharmonious spirit always felt by the plebeian, while the latter's ignorance and lower phase of comprehension rested heavily upon his shoulders in the cross of wood which to unload he had to be crucified that thereby he might atone for all their actions of inconsideration. His death meant salvation to thousands who deserved a penalty for their political and religious crimes. By his death atonement had been secured to the unworthy and their just reward of death stayed. To him death was the means of the recognition of his true position, for it brought him to the realization that man must save himself.

A few years after his resurrection or resuscitation, he felt his need to be no longer among the struggling masses. Others took his place through claims and pretentions. More and more he found that it would be useless to repeat sacrifice upon sacrifice, and that each man necessarily must be left to his own fate, to work out his life problem in his own peculiar way. Thus with blessings of all good things and a love incompre-

hensible, he left his earthly abode, to have his body interned eastward on the shores of the great Dead Sea, over his grave the northwind blowing the sweet fragrance of wild roses and where the breezes of a southwind fills the air with the perfumes of distant locust blossoms. There, where the stillness of the night is broken by the howlings of a jackal, and the monotony of the dry, hot summer days is pierced by the anxious shrieks of the seabirds. Yes, there his body rests from his many labors, while his great and noble thought lives on and on in the minds of many near and dear to his heart.

(Conclusion.)]

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to
Subscribers**

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THE MAZDAZNAN

Higher Culture Studies.

An Ancient Parable on Vermin and its Vice.

NCE upon a time and in the land of Punto, where the scapus tree buries his branches in the depths of the waters in the shadows of night, there was a man whose name was Zarantha, son of Effur, the wise ruler, whose mother was Zinthera, the beautiful and thoughtful. Zarantha refused to accept his father's sceptre and crown, and became an humble tiller of the ground. He was very industrious and much devoted to his labors, still he did not seem to prosper as much as his labors and integrity would warrant. One day he inspected all his barns, granaries and flour bins and found to his surprise the places overrun by rats and mice, which had caused great damage to his crops as well as to his property in general. He decided of himself to keep as many cats as it would be possible for him to procure. As he decided, so he did, and it was not long until neither rat nor mouse was to be found about the place.

Having cleared his plantation of these undesirable creatures, he thought to himself: "What are the cats good for now that my place is clean? As these cats no longer find rats nor mice I have no further need of them, and they are liable to attack my storehouse and pantry, and eat up more than twice the value of what formerly the rats and mice destroyed. I will therefore kill them." And he did as he had resolved. But, behold! Soon after having destroyed the cats the rats and the mice appeared on the place again, playing worse havoc with his property than before.

In contemplation, he concluded not to try the cats again, but would poison everything for the rats and mice, so they would lose their appetite for what was in barns, granaries, bins and pantries. As he was just about to do this, a friend said to him: "If you do that, what will be left to satisfy you and your servants' needs if everything is poisoned?" And this friend advised him to lay his fruits and grains in iron-bound rooms, so that neither mouse nor rat would be able to get at them, and so would either starve from hunger or else look for other quarters. And Zarantha did as he was advised and soon after experienced the worth and value of such excellent advice, as it saved him a great deal of worry and trouble, although some pains and expense were necessary to accomplish the end.

Relation of the Parable to the Entozoa or Worms in General.

It requires no special effort on our part to understand the relation of the parable to the worms manifesting in the intestines or the bowels of the human body, of which there are many kinds, principally the *ascarides*, the common pin worms, intestinal worms or entozoa, stomach worms, guinea worms, tape worms, polypi in the stomach, and many other foreign growths, worms and maggots that subsist upon the very best of substance the human body contains, leaving the latter in a deplorable condition. And there are cases even when the carelessness of people, or the gluttonous condition of their mind, causes them to keep their mouth open during sleep and a worm, a bug, a fly, a little snake and the like slips through the opening into the stomach, causing a great deal of trouble and inconvenience. Besides these vermin of the stomach and the intestines of the human body, there may be mentioned the polypus of the heart, the blood worm, the copper

worm, felon worms, trichena and many other inferior kinds of animalcule.

Some of the Causes of Worms and Maggots.

All these vermin spring chiefly into existence, first because man, in advanced years and frequently in early childhood, is given food that contains animal germs, as for instance, children being fed on impure milk, too rich and fatty milk, milk insufficiently sterilized, or milk that is not entirely sweet or too poor in vegetable salts; then using vegetables that have lost their freshness, being partly wilted and decayed; also fruit that is wormy or partially rotten, or too woody or fibrous, and the mixing of foods entirely opposite to each other in their chemical nature, and thus not digestible together. And in the same manner as the process of formation continues in the material, it is furthered in the spiritual realm of being, affecting the intelligences of the collective energies of our body to a degree manifest by our mind, attracting to itself intelligences of impure tendencies, embodying insufficient action towards a harmonizing state. Such agencies establish themselves in our body because of insufficient attention on our part as to the atmosphere about us, conditions of association, and the quality of food. Sometimes, if not always, the environments of mother become the incentive to suggestions of a negative nature, and while passing gestation foreign agencies assert themselves. These agencies would not become our enemies were it not for our ignorance as to the value of foods. These foreign agencies are the incarnation and incorporation of effete matter, subsisting at first upon the scum of matter itself, but as the unhealthy formations of cell creation continue, they assert themselves by perpetuating their own kind, inviting other

species to evolve, struggling with one another for superiority at the expense of the body, and undermining its organization. Here is where the trouble begins, and suffering follows. The physical part of being becomes afflicted and the mental suffers because of its inability to express full power of control.

**Use of Material Agencies
and Their Danger.**

It is the ignorant, the lazy in mind, the slow of comprehension, the stupid ones, who are mere results of forced conditions, having appeared upon this plane of action haphazardly, without minds and ideas of their own, and as mere phantoms, or children of circumstances, working their way through life as mere pantomime that depend for their existence upon an object to cast its shadow over intervening space; those who skirmish around aimlessly through existence, constantly seeking yet never satisfied, and those continuously hoarding up and wasting it again—only such lead a reckless and thoughtless existence, and they are punished for their neglect, for they are soon compelled to use radical means to rid themselves of these undesirable guests in their body. Yet the removal of the material part of the vermin does not do away with its once established existence, and although by using force they seem to have left the body, the incentive to worm-life, worm-formation, continues to linger in the body and interlinks its soul-consciousness with that of the human being, rooting its energies of spirit substance deeply into the human mind, arousing the system to passion, excitement, ill habits and vice, undermining the health and well-being of the individual, which proves by far worse and creates greater suffering and agony than had the individual been eaten alive by worms. And where, in such a case, strong spirituous

medicines have killed the worms, it remains a question if more fatal results have not been induced in the more delicate construction of the body, depriving it of its nourishment even though better and purer foods be administered thereafter.

**Will-Power with an Iron-Clad Body
the Only Proof Against Vermin.**

To retain and enjoy the fruits of our labors it is best that at the time of conception the child be endowed with will-power of its own and an iron-clad body. When well-born and fed with foods of a substantial nature the vermin cannot work its way into such a body, and even though surrounded by creatures of circumstances, it will not give them occasion to enter the sanctuary of the Most High—the human body. The will of such a well-born child corresponds with the Universal will and does not crave for foods contrary to its nature, and when a foreign substance should find its way into the system by some momentary negative cause, such a suggestion of vermicule would perish in its first stages of development for lack of companionship corresponding spiritually to its material nature to that of the attributes of the human being in which it attempted to locate.

Children thus favorably conceived and raised grow up in obedience and true filial love. They improve upon their own kind and species, perpetuating a power superior in effect to that previous to the one acknowledged and recognized before them. Thus nobility of spirit and command of power would remain preserved in iron-clad bodies of men. Subsisting upon foods pure, plain, simple and as furnished by nature's own bountiful storehouse, the incentive to vermicules would become a condition of the past even in bodies less fortunate as to endowments of more favorable conditions

The Philosophy of Immortality and Immortal Life.

UNDER THIS HEADING AN ARTICLE APPEARED IN
DECEMBER ISSUE OF "THE HIGHER THOUGHT,"
WRITTEN BY DR. OTOMAN ZAR-ADUSHT-HANISH.

NOTWITHSTANDING the many controversies pro
and con upon a subject like that of immortality,
each one taking a stand to verify his statement in
accordance to the direction of view taken, the fascina-
tion of the subject itself has in nowise suffered. If any-
thing, in the progress of time, grander and greater
opportunities to study and gain an insight into life and
its problems, the subject of Immortality has become a
more burning question of the day than ever before.
Even though materially inclined and endowed with the
unhappy disposition of the culmination of time sug-
gested by previous conditions, and denying the per-
petuity of individual identity, we are ready to grasp
anything insuring us longevity at least and the happy
disposition of perpetuity of our species.

From a philosophical as well as a scientific stand-
point we are anxiously studying upon lines that would
throw light on the possibility of retaining cellular
energy in our composed and collective manifestations,
thereby insuring prolonged life. That perpetuity of
life forms is possible, has been amply shown by experi-
ment and scientific research. We cannot deny the
possibility of prolonging bodily existence when suf-
ficiently acquainted with nature's laws and their in-
dividual application. Still doubts arise in the un-
developed mind as to the identity of the individual
self when changing the form of earth life, and the ques-
tion confronts us more vividly than ever as to what our
future state will be.

As we glance into the manifestations of surrounding nature, object lessons confront us which when attentively considered, would lead us step by step to the realization of our true being and prove to our senses the truth of continued manifestation, or immortality. What is fathomed by the individual is not conscious to the mind and its component senses unless proof by illustration is offered to the senses, satisfying their constitution as to the perpetuation of individuality, else the mind in its uncertainty, drifting about in an insufficiently harmonized organism, never conscious of centralization, would neglect its operations and the expression of life manifestation prove a failure in so far as time and space are concerned.

The body itself is merely the evolving condition of involution, and not a composition of additional energies; it is the multiplicity of activity manifesting by virtue of space and time into complexity. The fruit which ripens upon the tree is not the result of additional cells, but the consequence of involution manifesting into evolution. Its multiplicity, the growth, is not the result of external forces, but the consequence of internal action, just as the seed put into the ground will manifest a stately tree by virtue of its inherent individuality. Opportunity is the only requisite, and that opportunity will present itself in time, at some place. If not in the bosom of the earth, then it will be offered in the bosom of some animal, where it answers the purpose for the time being, but never loses its identity; for as in the earth it would go through processes of disintegration towards the elementary before awakening to its true condition of plant manifestation, just so in a condition different to that ordinarily expected it is offered an opportunity to return to the elementary, thus serving a purpose of growth. The growth of things

being merely a multiplicity of one and the same kind, and its destruction of form converting it to the concentration of its minimum identity, the latter is no more a loss than the former would be a gain. Loss and gain are only requisites of time and space, limiting conditions and offering endless opportunities. Birth and death are synonymous; the former means death to a previous state or form, the latter conversion toward another condition. The potter's clay is the material from which forms may be shaped ad infinitum and those forms will answer the purposes for which they have been designated. Out of the same clay a cup may be formed, and again a pot or a vase. That the vase will hold the fragrant flowers of a nobleman's garden, while a pauper drinks his tea out of the cup and the pot be used to boil pig's feet in, does neither elevate nor dishonor the material from whence these forms have been made. The multiplicity of forms may occupy a great deal of space yet have not increased the substance, and when broken to pieces do not diminish in any way the amount of material. These *forms* will not last forever. There comes a time when the position occupied shall be changed. Such change may destroy the shape and the form, but the destruction merely offers an opportunity for the object to return to the elementary condition of which the clay itself is composed. It does not return to clay, for having been changed from clay into a position independent of the former has given the form or object a position and purpose. This condition of formation has opened up to the object an opportunity for elementary progress, for evolution, recognizing its abilities toward greater possibilities.

The presence of things is ample proof of its existence in some form or other before becoming conscious of the

state now occupied. As all forms are ever changing and their substance never ending, it proves to us further that the very sum total of things will continue to exist and manifest. Individuality is eternal and the manifestation of it the expression of individual in its multiplicity, which multiplicity merely verifies the grandeur of one's complexity. Coming and going are merely the phenomenal parts of one's expressions the same as the water evaporating out of the mighty ocean and collecting its individual intelligences in the firmament in the form of a cloud, not to remain as such, but merely for the purpose of objectifying the ever activity of design, coming down as rain, individualized as snow-flakes or drops of water, which by virtue of collectivity make springs, these again forming brooks and creeks, which empty into rivers and streams, flowing onward to the mighty, mighty ocean, manifesting the power of activity by the rise and fall of waves, clashing into and slashing each other incessantly, only to await another opportunity to take up the process of evaporation into regions beyond the reach of solidity. Thus on we go, gaining experience as to time and space, which are the great factors of the never-ending complexity, revealing to us our own true nature and the grandeur of our individuality, which neither has a beginning of days nor an end thereof, while its manifestations of form and apparent limitation is the purpose of existence, and its object self-preservation.

Immortality, physical and spiritual, will forever arrest our minds and prove an impetus toward advancement upon lines pertaining to life manifestation. That our individuality is eternal is established by the fact that the material is the counterpart of the spiritual, and vice versa. The seed of wheat brings forth its own kind while the seed of the flower perpetu-

ates its own. It may improve upon its species yet in sum and substance it carries the resemblance of the kind it represents. Thus our own individuality is forever established irrespective of the conditions and environments under which we may manifest. As the highest and noblest conceivable identity we make claim upon the powers and forces in nature to perpetuate our being throughout life manifestation. Evolving from the central sphere of thought vibrations into myriads of solar-lives, evolving into incomprehensible monads, and thence into innumerable intelligences, and later into uncountable energies up to the perfect human being, we are merely manifesting our ability and capability which seizes opportunities, converting them into possibilities, thereby testing them to the individual Thought Sublime its limitless powers of control. Should its manifestation be unconscious then that thought has merely entangled itself in the great universal realm of activity for a purpose best known to its condition of consciousness, awaiting through the manifold process of evolution its final liberation into involution, whereby it will carry itself ever onward and upward through countless experiences of activity—to which there is no end. This coming and going, this change and interchange through material expression, is merely the means to an end of things, emanating into another sphere, on and on, a permeating process of individuality into universality and its redemption is into the former. The object of all this activity is self-recognition to the condition manifested, and the expression of power over the domain of action. Like a nomad wandering from place to place, seeking knowledge of the world and learning kindred people and countries, so also the individual thought wanders into the abyss of space to gain its own by expressing itself into form and formation, playing,

as it were, with its jewels of life-sparks in the eternal sunshine of time, ever and anon changing positions, yet never ending its identity. One conscious in the solidity of form, or concentrated expression, as that of the physical, its object is to gain all the life-sparks once set adrift into space, collecting them into the unity of space, thereby renewing the ability to remain on earth indefinitely, considering life problems of material manifestation, leading toward conceptions of abnegation and bliss absolute, lifting the true nature of being higher and higher toward realms of ever-unfolding activity. If its life of manifestation proves short then it is lost as to its aims, and the reaction following encircles it with complication of space, where it continues in the pursuit of gaining a starting point for future action toward redemption of position. Physically considered, immortality is an assured fact, awaiting its verification in times to come. As from dispensation unto dispensation the age increases perceptibly in more numerous instances, so the time is coming with certainty, when, with the conditions and environments modified and made suitable to mind vibrations and soul-expressions in general, the spirit of individuality will tarry longer and longer upon the earth, which earth will become fitted for a heaven, in the same sense as it is entertained by thought individualized.



Physical Culture Department.

Conducted by W. H. Miller, R. S.

ARTICLE II.

Why Do Athletes Break Down?

THIS question has often been asked after we have heard of the death at an early age of some well-known athlete, or when we read of the breaking down of some bright particular star in the world of sport. When these athletes are at the zenith of their physical development they seem large and strong enough to live to the age of a hundred years. They appear to be strong and powerful enough to cope with a trolley car without injury to themselves.

With all their power, strength, and apparent health, they suddenly change from pictures of health to those of disease and despair, and when they do not die from the effects of dissipation the disease which causes their death is consumption or heart failure. Why is this the case? Advocates of health-giving exercises are always in favor of physical culture, gymnastics and outdoor exercise. But here is one of the bright examples of some system of physical culture who has broken down and failed completely at an age when he should be reaping the benefits that ought to be gained as the results of his system of training. Again we marvel and ask ourselves the reason for such an effect. What is the cause?

Appearances are often misleading. When you see a big, husky-looking fellow, with neck like a bull, arms like a Sandow, and chest expansion of ten to fifteen

inches, there is no reason for you to think that he will live twice or three times as long as you. That thin, lean friend of yours, who does not look at all strong, yet who has worked hard for ten or fifteen years, and whom you have often thought would not be able to live another year, will undoubtedly outlive the professional athlete by many years.

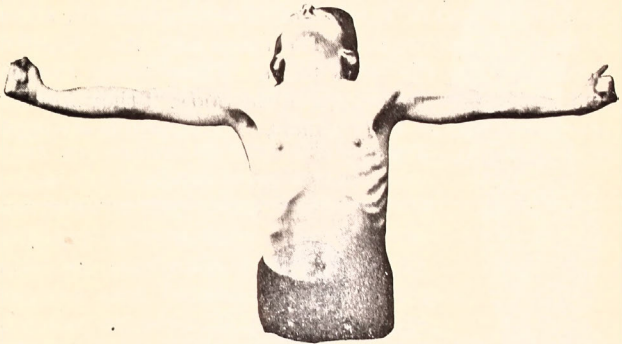


Figure 1. EXERCISE 1.

Stand in an erect position, with arms extended, chest thrown well out. Take a deep breath; while doing so, clinch your fists gradually; turn the arms, chest and head backwards as far as possible. Do this gradually, gently, slowly, always returning to your original position without effort. Repeat from three to five times, always inhaling when moving backwards and exhaling when going forward. Take all exercises with as little clothes on as possible.

The development of the athlete is an unnatural and abnormal one. In order to attain the end he seeks he robs other parts of his body of their vital forces, which nature cannot replace as rapidly as he uses them, the consequence being that he collapses at an early age and

falls a victim to consumption, pneumonia or heart failure just at a time when he should be able to use his forces for his own purposes. His perfect development, enormous muscles and large expansion will not save him. Hundreds of cases could be cited to prove the early deaths of professional athletes and strong men, and we conclude there must be something wrong with their system and so we start to solve the question as to where the difficulty lies, and we don't have to go far until we find it. It is a lack of development or abuse of their internal organs. The lungs and the digestive apparatus are the weak parts. These being the life and strength-giving organs of the body, if they are out of order the whole body suffers. "No chain is stronger than its weakest link."



Figure II. EXERCISE 2.

Throw head and chest backward, while inhaling, same as in first exercise. Now reverse the movement and turn arms, head and shoulders as far forward as possible, while exhaling and retaining the breath. The best time to take the exercise is in the morning or at night with little or no clothes on.

With our big arms, greatest expansion or seemingly enormous strength, we are almost helpless unless our internal organs are in a normal condition. If we have gained our muscular development at the expense of the internal organs we are to be compared to an engine running with steam from a damaged or worn-out boiler which is liable to collapse at any moment.

The largest chest expansion does not always denote the greatest breath capacity in the lungs. To obtain a chest expansion of from ten to fifteen inches the athletes bring certain muscles into action, thus deceiving the ordinary person into believing they have an enormous breath capacity. Sandow and Rolandow, both strong men and athletes of the highest type, have lung capacities of only 275 cubic inches, which is about as much as the average healthy man should have. There are thousands of people who have a lung capacity of from 300 to 400 cubic inches, who, when measured, cannot show the enormous chest expansion of Sandow and Rolandow, because they are not possessed of the muscular development of these athletes.



Fig. 3.

Figure III. EXERCISE 3.

Stand erect, clasp hands; take a deep breath and raise arms as high over head as possible. Retain breath for a few seconds. When exhaling, relax muscles gradually. Repeat several times, then add movement as given in Fourth Exercise.

In order to become strong and healthy and to remain in that condition we must give the closest attention to our lungs and digestive organs. It is the lean man with good lungs, strong wind and normal stomach who always wins against the muscular man who does not possess those special qualities.

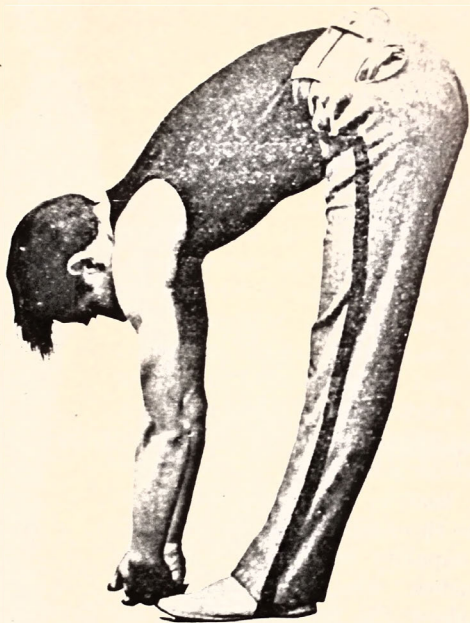


Figure IV. EXERCISE 4.

Take position as in previous exercise. Raise arms over head exceptionally high and then bend slowly forward until your fingers touch the floor without bending the knees. In addition to these movements you may bend your body to the right and left while holding arms high above the head. Repeat this movement from six to nine times a day. It will reduce the abdomen and stimulate the action of the digestive organs.

The man who is big and fat, which shows that he is overfed and not in training, is never the equal of the thin man whose lungs and digestive organs are in a state of health. He depends on his size and bluff to awe the smaller man into acknowledging his superiority, but when it comes to the actual test he is readily out-classed. He is so heavy he cannot run; neither can he wrestle nor hit hard. He lacks staying qualities and soon tires when doing violent exercise such as running, fencing or boxing, and his adversary defeats him with ease. Momentary strength is like bluffing—it lacks the powers of endurance; this is where real strength tells.

If you will first put your lungs in good order by a proper course in breathing, and then attend to the digestive functions you will soon succeed in laying a good foundation for a solid structure. After you have done this you will be in condition to take up the study of perfect muscle building and the permanent strength which accompanies it.

The best method I have yet seen for the development of the breath is that of the MAZDAZNAN Health and Breath Culture as taught by Dr. Otoman Zar-Adusht-Hanish, and if you have not attended his free course of lessons you can get them in book form. The doctor also teaches how to remedy the defects of the internal organs, and when you have done as explained in the Preliminary and Intermediate courses it lies with yourself alone whether you have good or bad lungs and digestive organs.

Newspaper Fiction.

THE following choice bit of modern fiction is taken from the Denver "Post" of January 11th, 1903, and is but another illustration of the condition of mind of the ultra-respectable editor and his car-
 rion reporters:

"His Holiness,' Rev. Dr. Otoman Zar-Adusht-Hanish, the clever Irishman who originated the sun-worship fake to avoid hard work, is reported as going to take unto himself a spouse. According to the report the bride-to-be is Miss M. Ruth Smith of Denver. She has gone to Chicago, where the "sun-worshippers" are located in the Athenæum building, and there, it is said, she will meet Dr. Hanish.

"Miss M. Ruth Smith, a disciple of Dr. Hanish, while he was in Denver last summer, conducted a massage parlor in room 223 Jackson block. About two weeks ago she left suddenly, after disposing of all her furniture. To several close friends she said she was going to Chicago to meet the high-priest of the sun-worshippers."

Were it not that our readers knew the daily press to be the voice of the scum of mud minds, we would submit proof to prove such to be the case. As it is we are spared this inconvenience and would rather devote our space to nobler and higher thought. The press is supported by the morbid minds of the prostituted masses, to which it must cater, and to commercialism, that will buy anything from a man's vote down to a woman's virtue, is the only watchword of the daily wishy-washy press. That press is the instrument of Satana, mollycoddling the filth of the minds of degenerates and vaccinating them with the poisonous virus of infernal lies. The daily press is the mouthpiece of espionage, intrigue, thievery, conspiracy and all the abominations that have ever been expressed through the vilest creatures on earth, against which a vampire or an octopus would be a rare specimen of beauty mark. The daily press, as an outgrowth of the depths of hell, and a conglomerate of the lowest priestcraft and political and social prostitution, serves to perform the dirty work of its mule-ridden adherents, leading them to the abyss of eternal destruction, which it pictures out to its victims in most glowing and funny-jiggerish terms as the final goal of emancipation.

To a Mazdaznan it is immaterial as to what the monkeyshine press may say about the Greatest Name and Noblest Work that ever came to man. A little while longer and this same press will be only too anxious to get on the good side of the Mazdaznan movement when it sees the turn of the tide and discovers the noblest and greatest men and women are Mazdaznan. With all its howling the

press is unconsciously spreading the work and paving the way for Mazdaznan propaganda. Whenever people see the promoters of the Mazdaznan movement, and come in contact with them face to face, they find the press is the "father of lies," and this alone adds followers to the ranks of the Mazdaznan work.

Through the most gracious instrumentality of Dr. Hanish 40,000 individuals during the past ten years have become free from Satana and found peace within their own soul and their own god. They have learned to lead better, nobler lives, to heal themselves of afflictions bodily, mentally and otherwise. Hundreds have been saved from ruin and suicide. Thousands owe their success to Mazdaznan teachings. Is there any one or any set of those moprag editors, sponging reporters, prostitute physicians, dofunny lawyers, hireling ministers, and their ilk, who are as confident of having served as well as he for the good of humanity without money and without price? Is there any one man, irrespective of the obstacles thrown into his path, who can overcome all of them and work on as happily and unconcernedly as Dr. Hanish? It is nothing but jealousy on the part of the press and those it represents that coerces it to harp upon things that have not the slightest truth in them.

The Mazdaznan movement is gaining ground rapidly and the fact that it has fought its battles single-handed proves it the greatest of all movements and everything stands in its favor, even though surges roll and tempests toss.

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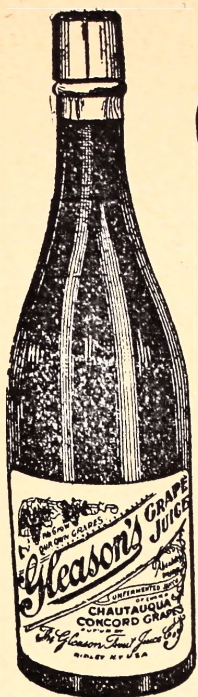
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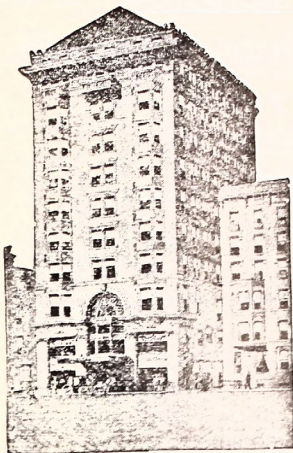
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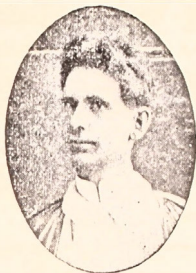
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Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not.

Vol. II.

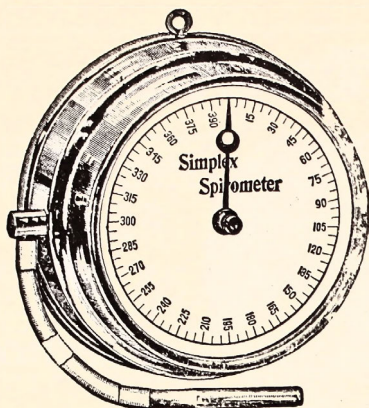
Chicago, March, 1903.

No. 3

All the reading matter in this magazine is written by the editor
Otoman Zar-Adusht-Hanish, except when signed otherwise.

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The Mazdaznan.

Vol. II.

Chicago, Ill., March, 1903.

No. 3.

Little Sparks from the Anvil.

THE microscope reveals to us the surface viewed in a magnified form; the telescope unfolds the space gazed into with more detail, yet neither reveals more than the eyes inform us of in the first place: "A surface of surfaces."

*

*

*

IF the telescope reveals the infallible truth of worlds beyond, then that instrument is greater than we ourselves and is the savior of our race, for without it we would know nothing. God must have used a telescope to gain the knowledge we attribute to Him. If he did not, then there is a way whereby we also may obtain this knowledge.

*

*

*

IF the microscope shows us all there is in life, then it also is greater than our senses. In other words, if we know nothing except what is revealed through this instrument, we have no sense at all. Some may think this is rather hard on the scientist, but why should it be so? Why not leave it to the microscope.

*

*

*

MAN, as the crown of all creation, the result and sum and substance of the whole process of evolution, is endowed with intelligence passing all the understanding of science and the learned and those versed in theories.

CONSCIOUS of Being, recognizing all things in manifestation to be that part of ourselves through which we have passed in the process of evolution, we realize the fact that the things before us are the imprints of time, past and outgrown, standing out as remembrances of our once entertained conditions.

* * *

A SMATTERING of words merely reveals our ignorance, which we try to conceal behind synonyms whose meanings are sealed to us. Silence speaks the truth stronger than words can express. Words are only echoes of a thought once entertained.

* * *

WE may know that God is good only when we have recognized good in ourselves. We cannot comprehend that which is beyond our conception.

* * *

ALL our desires are expressions of the heart springing from the wants of necessity to the energies composing the conditions of manifestations. Our needs are of a material nature or such as directly pertain to the comfort and satisfaction of bodily requirements. Through the activity which reaches out toward the expression of things, desires are formed. Wherever there is heart action only, desires and wants make themselves felt. Thus we speak of desires springing from the heart and which pertain to the sphere of physical consciousness.

* * *

SPACE and Time are the great factors of evolution emerging by virtue of involution into the Principle of Oneness, the Complex Whole. Everywhere and at all times the self-same principle, yet in endless variety, as endless as space and time itself.

Higher Culture Studies.

The Importance of the Presence of Little Creatures.

The wonders of creation are so great, indeed, and even in the smallest objects of manifestation so intricately arranged that we marvel and, awe inspired, view nature as it unfolds unto our vision its great storehouse of marvels. When we come to think of the great variety of the species in animal, vegetable and mineral domains, and the multiplicity of matter in the elementary realm, we will surely conclude that everything must be for a purpose so wisely devised, that even the most insignificant creature fills a station in life that cannot be supplanted by another.

Following the little fly as she swiftly and rapidly sets into motion her light pinions, carrying* her little body from place to place, we learn the lesson of the endless sublimity and holiness of God.

The Positive and Negative Polarity the Ultimatum of Existence.

One of the greatest wonders of this little creature lies in its destination and the way in which it reaches the same. We oftentimes ask ourselves the question, when considering the object and purpose of things, as to the manifold reasons for the existence of such animalcule, or anything in this world of matter, for that reason. When we keep still and think we conclude that there is nowhere in all creation a thing that has more than two polarities—namely, a *positive* and a *negative*. Thus there is nothing more than an *upper* and a *lower*

part, facing each other, and making the *middle*, which is the connecting link between and for the two. In a similar way the *exterior* and *interior* are made, or the outer and the inner, the material and the spiritual, the bad and the good, the false and the true, and so on ad infinitum.

The Great Struggle Between the Two Principal Factors in Nature.

Herewith we face the inevitable struggle of the two forces in nature, opposing each other until uniting toward one common end, yet which end of things loses not its duality, but perpetuates the same throughout all the phases of activity, thereby increasing the multiplicity of variety and insuring the perpetuation of creation. Were it not so, creation would come to an end.

Struggle as the Incentive Toward Higher Manifestation.

Wherever there is one of these polarities the presence of the other is inevitable, Whenever one overbalances the other, through the power of subjection, there arises a new phase for the determination of a higher manifestation, each conflict requiring an increased amount of energy to meet the contending force. That which appears to be the *upper* will not always remain in that position. There will come a time when it must also take the lower position. Were it not so, progress would be an utter impossibility. The wheel standing motionless has an upper and a lower side, but when in motion, the lower gets to the top and the top to the bottom and vice versa, progressing in this way onward and forward.

The aim, object, or purpose of the existence of beings cannot extend to anything else than to one of

these two polarities—*negative* and *positive*—serving and answering one or the other. or even both. And there is nowhere in all this wide world, the whole universe, or the great endlessness of space, anything, however infinitely small or supremely great, of which any other purpose can be pointed out than that already mentioned—the promotion of the negative and positive natures the degree of the purpose depending upon position and time peculiar to the object in question.

The Ingenious Operations of the Common Fly.

As the days grow warmer the flies increase in number at once, and everything seems to be literally covered under the shadows of their tiny wings. As we examine the fly carefully we find her covered with hair-like runners, which serve as absorbents of the positive electric fluidum that gathers within the atmospheric space. Such absorption serves the fly not only to lighten its little body but to serve principally as an important factor in the perpetuation of life energies toward higher creations. As the fly absorbs positive electric substance through its ingeniously arranged hairs the substance is changed into negative electricity, by virtue of which this insect becomes so light that it does not betray even the smallest weight toward the attractive power of the earth, and for that reason it is swiftly carried upon its wings in all directions through the air. Did you ever notice how much more speedily the fly is carried about to and fro on warmer than on cooler days? On much cooler days it does not seem to be quite so animated with life, or at least it does not seem so busily engaged and does not fly about so exceedingly swift.

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**The Relations of the Fly
to the Phenomena in Nature.**

These millions and decimillions of flies have a great mission to perform as the intensity of heat increases and the air becomes permeated and charged with an abundance of electrism, emanating from the focusing point of the sun. The electrism descends like a fire through the atmosphere, depositing itself over the surface of the earth. This electric fluid is an extremely mighty fire, which increases in intensity as it progresses nearer to the telluric body—the earth. Our earth must protect itself against the approach of this consuming essence by meeting and neutralizing these fluids, and the only way this is possible is through the mediumship of its own organized life vibrations, so the electrism may be absorbed, transmuted, changed and deposited as a substance more congenial to the nature of the earth and its creations. As long as the *positive* electricity can be counterbalanced by the *negative* electricity of a terrestrial body a discharge on the part of the positive electricity, emanating through the rays of the sun, is impossible. But if the positive exceeds the negative, even if but for a thousandth degree, a discharge on the part of the positive electricity is inevitable. For self-preservation the conditions in nature are so wisely arranged, that at a certain state of perfection and order in the progression of the elements, more fully organized beings are working to consume these positive electric fluids to a larger degree and convert them into fluid-substances more suitable to the perpetuation of telluric life. Among the insects the fly takes its most prominent position in this mission, to perform this greatest of all duties and to

ne of the many co-workers of nature in prepar-

ing conditions for purposes still diviner and grander in the process of evolution from the elementary through the mineral and vegetable, up to the animal, spiritual and intellectual.

The Utility of the Fly

During the Hot Season.

During the warmer season the fly is a perfect electric equalizer, serving the utilizing purposes of telluric processes. The rapidity with which a fly absorbs the positive electricity and expels it again as the negative is a phenomena calling forth marvel and wonderment. The consumption of the positive electricity is proportionately greater than that of the electrifying process by man. One ordinary fly reverses enough positive electricity in one single hot summer day to turn into ashes a Pike's Peak within a twinkling of an eye, if the fluidum could be gathered into one vessel and allowed to ignite. In like manner the elements breathed in and out within one single day, would, if suddenly ignited, change the whole map of a continent, so that of its former recognition not even a trace could be found.

The Miracles of Nature

and Their Incomprehensible Greatness.

At first thought such statements seem rather fabulous and almost incredulous, and difficult to understand. Still, if we stop for a moment to think of the cause of earthquakes, that play havoc with a whole country and destroy so much property, endanger lives and deface the surface of the earth, we shall know the claims as set forth to be rather modest. Yes, even too modest. But as we are just beginning to take a peek into the great beyond, as we are taking our first step toward viewing this grand process of evolution,

we shall lift the veil of mystery but slowly until such time when we behold the splendor of creation in its full light. An earthquake is the result of pent-up air, which by virtue of exterior pressure is contracted to its utmost, thereby taking fire, and its sudden expansion ignites the elements of a more or less contracting nature, to the extent of revolutionizing a whole continent. One thousand cubic feet of air inclosed within a body influenced by exterior pressure, when igniting will play havoc with a stretch of country as large as the state of Texas.

If within four respirations man consumes and reverses one cubic foot of air, how many thousand cubic feet does he exchange during an entire day?

The Tale of the Great Deluge and our Industrious Fly.

Yes, the wonders of creation are great, indeed. With eyes and ears open and minds attentively set upon the expressed ideas of God in nature, we perceive object lessons of merit which far surpass the stories and fables recorded in Holy Writ. The tale of the deluge calls forth astonishment when considering the vast change it wrought in sweeping the human race from the face of the earth within forty days, yet what is it in comparison to the saving of precious life through the operations of the fly in converting destructive agencies toward realms of usefulness and repeating its works continuously? Stephen's ecstasy in viewing the seventh heaven may be of comfort to imaginary souls, and the wonders in heaven spoken of in John's Apocalypse may fill us with awe and astonishment; yea, even Elijah's ride into heaven in a fiery chariot may seem great to us, but what do they amount to when all these miracles were wrought in times of yore only, never to repeat

themselves? The wonders of our fly continue to hold their own before us daily, teaching us lessons of usefulness, and recalling to our mind, as we be still and think, that the God who lived in Moses' time is just the same today.

The biblical miracles and wonders may be tinged with bewilderment, they may have been considered great in their day, but they fall short in teaching and inspiring us with *the beauties of life*. Those fables, although intended for a purpose, lack the substantiation of moral import, as their parallel is nowhere to be found. They tend rather to confuse the struggling mind, inducing misconception and consequently the misapplication of the senses.

Joshua Commanding the Sun to Stand Still.

It may be quite interesting to consider the great power Joshua must have had in controlling the forces of nature when he commanded the sun to stand still, that thereby the day might be lengthened to enable him to continue the slaughter of innocent lives, merely for the purpose of promoting a selfish cause. And then, what a contrast in thought, when we consider the wisdom of the Eternal One, held before us as we listen to the humming of a fly, while she darts to and fro, absorbing the positive polarity of electrism and converting it toward the negative polarity that is so necessary for the perpetuation of the life of the higher species.

The Effect of the Serpent Upon the Cross.

What a comfort it must be to the weary mind to learn of the story of the raising of the serpent upon the cross and the marvelous effect it had upon the children

of Israel, who by a mere look at the reptile were healed of sickness and sin. It will require a little more faith than that of a grain of mustard seed to accept the story as a miracle of God, still it does not compare to the continued activity of a fly as she follows her duty in reversing the polarity of the spherical electrism, thereby redeeming the races of mankind from untimely annihilation.

**The Greater Miracles Fall Short of the Moral
When Compared with the Operations of the Fly.**

The fable of the city of Enoch, and how it was taken up into heaven, may astonish us as much as the writer himself. It may seem almost incredulous how a whole city could be taken up into heaven, still when considering the operations of the fly and her ingenious way of converting the electric polarity from the positive to negative, and enough in one day the sudden liberation of which would explode a mountain ten miles in circumference, Enoch and his city fall short of import. Comparing the mission of the fly and her most marvelous operations as an important factor in the pursuits of life to the feeble fables of Holy Writ, the importance of the latter dwindle into insignificance. The fly unselfishly follows her duty and she will continue to hold her own. While stories and fables may falter, alter and change to suit the demand of time, the fly will remain the same and continue in her pursuit that changes not.

An Old Story.

IT is thought by quite many people that pretensions and claims characterize our days only. When we stop to think for a moment and consider that results, of whatever nature, must necessarily be based upon some former cause, we shall more readily understand that whatever we find among us today is merely the perpetuation of the same ideas that were entertained previous to our time. We need not be alarmed nor shake our heads, neither shrug our shoulders, but rather welcome all those who make pretensions that we may give them an opportunity to come to their rope's end. To antagonize them, to argue with them, to fight them, simply means to nourish their condition, and aid in perpetuating the unpleasant phenomena rather than counteracting and ending it.

Kindness, consideration, charity and love only will conquer the conditions and environments of time. Even in the time of Jesus we find conditions corresponding to our own. He was too great and too noble to enter into controversy with pretenders. He rather tolerated them. When his disciples told him of people who were healing and performing miracles in His Name, and how they had promptly forbidden them to use the name of their master, Jesus rebuked them, saying: "Forbid him *not*, for he that is not against us is for us."^{*} Only upon one occasion, and to show that he had absolutely nothing in common with others, he said: "All that ever came before me are thieves and robbers."[†]

We are to tolerate all men, pretentious or otherwise, for a work, whether for good or evil, will in time accom-

^{*}Luke ix., 49-50,

[†]John x., 8.

plish its designated end. If the work is of God, however great its modulations or changes in time, it will stand test and perpetuate itself; if the work is otherwise, then it must go to pieces in its very attempts.

Even in our present day we find many Jesus Christs and John the Baptists, as well as the minor prophets, sages, and adepts, who are boasting of their presence in the flesh, showing that they are rather modest in manifesting in the lower walks of life. We have had and still have our Elijahs and even our "Dare to be a Daniel." The strangest of it all is that one denounces the other as false, attempting to prove one another as an impostor and as a false prophet, thereby bringing to light the weakness of their own claims and pretensions. Sometimes it appears rather sad that these good souls should abuse one another "in the name of the Lord" and make it appear quite strongly as if one donkey was calling another—a jackass.

The spirit of rivalry is the result of overbearance, jealousy and malice, mistaken as "zeal" by these self-hypnotized creatures. To build up one's own work at the expense and the downfall of another is by no means the work of God. To do the will of the Father means to lead a life of humbleness and purity, respect and simplicity.

We ought to be thankful that in our lowliness the Greatest Name has been revealed to us in our day, that we might have compassion with the world, which holds buried within its bosom the pearl of great price. The world faintly feels the nearness of the Great Day, but forgets that to watch the break of day it necessitates an early rise and the attention to the aurora as it makes progress in the heavens. In such a state of mind, "on that day no one shall ask his brother: do you know the Lord?"

One Step at a Time.

ALL our revelations in different phases of life, industrial, commercial, scientific or otherwise, are made according to the ability and comprehension we have of the power of inspiration, and nothing comes to us but what comes in its own due time. Nothing comes too late, nothing too soon, only as it seems to our insufficiently developed senses.

We at first started our own muscular power to turn the mill until the cattle and then the horse power dawned upon us. Later on we learned of the water power as perchance we watched the torrents of the rolling streams. Only a little while since and when gazing at the vapors as they forced their way into space so swiftly we learned of the steam power.

After an elapse of time we conquered our own peculiar conceptions and learned to harness the forces of nature toward electric expressions for power and light as well. Still the end is not yet, for we have to use a great deal of paraphernalia to get the desired effect from out of nature's forces. We are rather primitive in gaining our point. We have to use a great deal of machinery, many wires, chemicals and the like to gain electricity. Still we do tolerably well to be able to convert forces from out the atmosphere for our purposes. As we continue to develop and evolve into understanding the simplicity of nature in the application of its powers and forces, we shall be able to comprehend that form and position are the requisites necessary for the attraction of forces and their consequent revelation.

We shall yet be able to comprehend nature in its simplicity and concentrate electricity for our desired end without the use of a dynamo, wires or chemicals. Nature reveals light and lightning without wires; the

powers revealed in a hurricane necessitate no dynamo, and the compression of air within a space of internal contraction and external pressure requires no additional chemicals to induce combustion that will make the earth shake and tremble, and send us frantically into space, seeking for a place of safety, for an earthquake will make its power felt to the wise and the less fortunate alike. The time is no longer distant when it shall be recalled to our memory that simplicity is the method of operation in all life forms and to comprehend and apply it to our purposes an understanding of it is required. It is the very simplicity of the operations of nature into untold variety and endless complexity that makes us think, search and reflect.

Religious and Political Liberty.

WE are supposed to have perfect freedom of thought and speech, religious, political and otherwise, and yet, if we do not entertain our neighbor's opinions, views and belief we are ostracised from his association. There is contradiction and inconsistency in our claims. We marvel about the existing inharmony between nations, tribes, societies and families. We plead for abolishment of crime, cruelty, class distinction and injustice, yet at the same time we are determined to have it brought about in our own way, inconsiderate as to a possible infringement upon the rights of individuals thinking otherwise.

That old preconceived idea of "free agency" has rooted itself well into our hearts, which guarantees us a will of our own—*not be used*. To live a life of duplicity is the consequence of such doctrine and "diplomacy" is a close friend. What a sad condition it must be

to lead a life of slavery and yet be compelled to confess it an "exercised liberty"—of one's own free will and choice. Had we common sense and sound reason we would naturally accord equal recognition to every individual, thereby removing all thoughts of differences. The expression of our ideas is as much characteristic of our being as the ideas expressed by others. After all, they are merely ideas, expressing conditions of time according to the desires of the heart and the demands of the mind.

As the grass draws from out the atmosphere elements peculiar to its own kind, and the tree gathers unto itself from the soil, the air and the sunshine elementary conditions suitable for the perpetuation of its species, so does man form unto himself ideas from that realm of thought most appealing to his nature. That which does not agree with the make-up of a plant is not attracted by it, and although drawn into its system, it will not be retained for any length of time. Just so the human being. When we shall have sense enough to know when we have enough reason to decide as to the advisability of our reaching out for ideas, we shall have recognized that to every being comes what he seeketh in its own due time. That opportunities to learn and to know are ever before us, and that we merely need to take advantage of them and make use of them in as far as our capabilities correspond with our abilities. Recognizing the same right for every individual, we shall be able to continue to live in peace individually and prosper collectively.



Current Thought.

ARE you sick? Headache, pain in the pit of the stomach, and a feeling of general collapse?

* * *

WHAT to do for it? That's a cinch!

* * *

IN the first place, don't get scared. Don't run or send for a "professional-regular;" he will only hoodoo you. Remember, he gets these spells quite often himself, and is as much at a loss to know what to do as you.

* * *

AND now, let us get down to business!

* * *

FROM the first of February until about the middle of March our body is quite apt to be affected by the frequent changes of the atmospheric air, and if careless in the selection of our food, the organic functions become electrically overcharged, inviting a self-consuming process in the organic construction of our body.

* * *

AT such moments we want to be exceptionally wise and cease to supply the organs with food, as food administered under such unfavorable conditions will stir the contending intelligences toward the warding off of the intruding elements, thereby raising and complicating the differences and retarding the equalizing process.

* * *

NEVER get between man and woman fighting each other. If you do, both will pounce on you and blame

the trouble to your interference. Let this be a lesson to you taken from practical life. If there be trouble, let the contending forces fight it out among themselves. You are to remain neutral; just be the spectator, watching your chances to hand out a blow here and there utterly unobserved.

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JUST be patient; the struggle will be of but short duration. And just like after a heroic deed you become momentarily faint and nervous, the same effect you experience as soon as the foreign agency finds itself overpowered and on its retreat. At this critical moment you want to prove an honest friend unto yourself.

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TAKE a real hot bath, using a good oil soap exceptionally freely. Bathe quickly. Rub off your body well. Remain standing in the bathtub while drying the body. Let the water in tub drain off and add enough hot water for the feet to bear it, and just enough water to cover ankle bone. Add one teaspoonful of 30-percent oil of Eucalyptus to the water. Keep drying your skin thoroughly, and when perfectly smooth, anoint chest and abdomen with a little warm olive oil. Put on your garment. Dry your feet. Oil them, and rub off the oil. Drink two cupfuls of elder blossom tea with lemon juice, but use no sugar. Drink the tea hot while in bed. In the morning drink two more cupfuls of the tea. Later in the day eat eight dry prunes, or more. Masticate them well before swallowing. Do not eat anything for forty-eight hours. Just sip your hot tea, alternating it with linden blossom and rose leaf tea. When beginning to eat, control your appetite—eat very sparingly.

TO keep in good health, make it a point to always select one certain dish to satisfy your hunger and use the second one merely as an eliminator or tonic. When it comes to the third dish hesitate, think, then reflect, and speak with the authority of a Jesus: "Get thee hence, Satan."

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NEVER yield to temptations placed before you and laid in your path by those about you, but be determined to hold your own, always remembering that you are big enough to decide for your ownself irrespective of suggestions. You may be thought odd, yet it is better to be odds than ends.

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SOME people seem to always know better than we do what we ought to eat, and urge us to partake of foods, and set tempting dishes before us they themselves are not quite so anxious to use, only as necessity demands. We had better cultivate self-reliance and acquaint our selves with things as to their cause and effect, so as to be guided in the path of health and happiness. Eat only when absolutely hungry and when you feel that a dry crust of bread would be equal to the finest fruit cake, and a glass of water more delicious than the most enticing of wines. Whoever lives thus, lives well.

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IN case of mental depression, followed by physical exhaustion, or vice versa, bathe feet up to ankle bone, the hands, upper arms, neck and face in cold water. Keep emptying the lungs to their utmost and take full inhalations. Allow your knees to bend forward, so as to enjoy relaxation of the muscles. This will arouse the ganglionic system to perfect activity. Engage in

singing a lively tune, paying particular attention to the rhythm of the melody, following every note in its ascension or descension and the effects made upon particular centres of the nervous system. You will be surprised over the magic effect over body and mind, and the lesson obtained in controlling emotions.

* * *

IT is thought by many thousands of people that eating of meat furnishes the body with strength, vitality and energy. If so, then the meat eater should be in perfect health, for that which gives strength and vitality should also insure health. But are these corpse eaters healthy? If not, why not? If meat gives strength and vitality, then why not stuff the invalids to the brim so as to make them strong and healthy?

‡ ‡ ‡

THE fact is that neither meat nor food in general gives strength or vitality. Food can never *impart* life. All that food does is merely to furnish the body with the required soil substance to further the formation of the material cell.

‡ ‡ ‡

IF it was true that meat gives strength and vitality, then the physicians and druggists would be on the "hog" by this time, as the majority of "our race" consumes more corpses than ever before in the history of the world. But the very fact, that the peculiar profession increases in proportion to the population, shows that there is more disease and suffering, against which science is utterly powerless, and we would like to know—"vat is."

‡ ‡ ‡

GRAIN is a concentrated food containing all the elements in equal proportions as required by the human

system. It is a concentrated food because its seed is the fruit, and the fruit is the seed, in one and the same form.

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GRAIN is the highest developed compound of the vegetable kingdom, as the seed contains all that it develops through its process of growth. It requires from six to fourteen hours to digest grain because it is concentrated and the most intelligent and sublime product of the vegetable kingdom, having nowhere its equal. Human ingenuity will not be able to substitute grain with any other thing. The preparation of grains into untold varieties of cereals aids in proving the great value of the product, and the coming day will surprise us with a "Cereal Trust" that will make its influence and power felt by far more than a meat trust, coal trust, steel trust and all other trusts combined. Then we shall awaken to the recognition—that God moves in a mysterious way his wonders to perform.

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NATURE has very wisely furnished us with a variety of methods to meet all demands, contingencies and emergencies. Where fruit is scarce or out of season nature provides us with vegetables of diverse kinds. Those containing the highest percentage in liquids are the richest eliminators, such as raw cabbage, lettuce, tomatoes, celery, etc. Where there is neither fruit nor vegetables nature has been so kind as to give us water. The water is not as fully organized, but it answers the purpose in the absence of fruit or vegetables. The water of springs, running brooks and rain water is the best, but any other water, thoroughly filtered, will do us justice.

Physical Culture Department.

Conducted by W. H. Miller, R. S.

ARTICLE III.

Vegetarianism Among Athletes.

IT is proper at present to compare the systems of diet followed by modern athletes with those of the past decade and note the change that has taken place in the manner of training men for feats of strength, skill and endurance.

We will first speak of the prize fighter of the very recent past. His training consisted of very hard work, bag punching and lifting of heavy weights. His diet was mostly composed of raw meat in order to make him strong, vicious and to arouse all the combative instincts of his animal being, so he would show no mercy to his opponent and push brutally forward until he secured the victory. In addition to his other work he exercised violently in the open air so as to develop a good breath capacity.

A change is gradually setting in among this class of athletes. It has been discovered that the use of large dumb-bells and the lifting of heavy weights tends to make the man stiff and muscle bound. This is not the kind of strength a prize fighter needs. His muscles must be flexible and his actions supple, and the methods have been changed to bring about the desired results. All the outdoor sports are indulged in, such as running, horseback and bicycle riding, ball playing and swimming. But the diet is their stumbling block. They can-

not get away from the meat, as they imagine it is the proper fuel to make the steam required for their use when the crisis comes. As this diet acts only as a stimulant it may help them temporarily, but if their encounter is long and fierce they will feel the ill effects of it even should they win the fight.



Fig. 1.

Lay flat on the floor. Stretch your body well. Put palms of hands squarely upon the floor. Relax your muscles whenever exhaling, and try to keep them relaxed when inhaling. Practice this for a minute or more, watching the relaxation of muscles. When fatigued from overwork, physical or mental, this exercise will prove quite a stimulus to the nerves.

Other classes of athletes are beginning to see the light from the dietetic standpoint, and illustrations of its marvelous results are forcing themselves to the front so rapidly that even the conservative trainer, who has been brought up with as much of a feeling of deference for his meat as for his religion, is slowly thinking of trying one or two of his younger athletes on a grain and fruit diet to see "what there is in it."

Some of the feats accomplished by vegetarian athletes are referred to in this article to show what their dieting has done for them.

Dr. Tanner, a vegetarian, after fourteen days of his forty days fast, defeated a meat-eating opponent in an endurance footrace, demonstrating that a diet of oxygen only was superior to that of beef.

Miller, the six-day bicyclist, lives on a vegetarian diet while training and racing.

G. H. Allen, the 100-mile amateur road walker of England, walked 100 miles in 22 hours and 14 minutes, eating only a little dried fruit, some boiled rice and a bowl of soup when the journey was half completed.

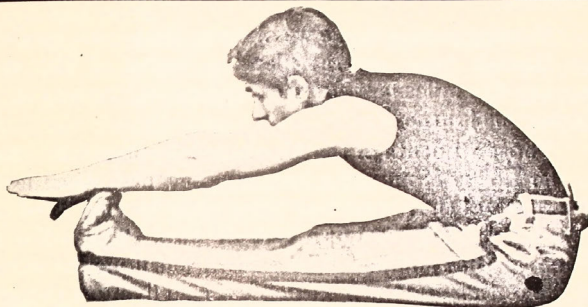


Fig. 11.

Take position as in Fig. 1, lying flat on your back. Empty the lungs to their utmost. Inhale fully and then lift yourself and bring arms as far forward as possible. Have but little clothing about your hips, if any. After a few attempts you will be able to place the wrists upon the toes. Do not attempt to raise your knees. Keep lower limbs firmly upon the floor. Take 6 to 9 movements daily. This exercise will assist your digestive organs and act upon the generative functions.

Last year a novel test was made in Germany of the powers of endurance of vegetarians and meat eaters. Twenty vegetarians and twelve meat eaters started on a 125-mile run between Dresden and Berlin. Nine of the former and three of the latter finished within the prescribed time limit of forty-five hours. The best time was made by a vegetarian, 26 hours and 52 minutes. The first six to arrive at their destination were vegetarians, the first meat eater arriving eight hours later than the first man. One vegetarian over 60 years of

age accomplished the feat in forty hours, while the meat-eaters he outran were vigorous-looking young men. The weather was very bad, heavy rains, poor roads and high winds impeding the progress of the contestants.

Coming nearer home we observe that our teacher, Dr. Hanish, took several pleasure walks of fifty and seventy-five miles last summer without eating anything during his journeys.

Those students of the Mazdaznan system who went to the Rocky Mountains last summer performed feats of endurance that surprised them after having lived on a vegetarian diet for but a year or two. The ladies in the party that climbed Pike's Peak felt none the worse for the outing and the next day were as lively as though they had accomplished nothing extraordinary.

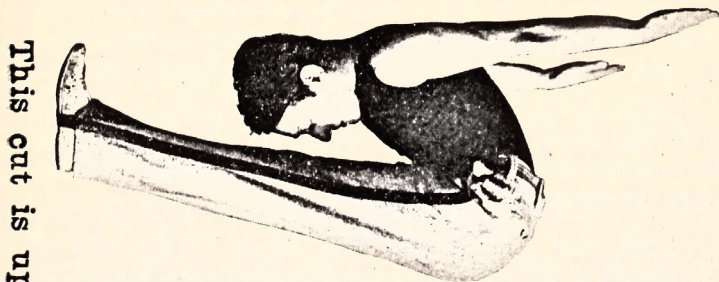


Fig. 3.

Take same position as in Fig. 1. Keep your hands and arms flat upon the floor. Inhale, and now lift your limbs up and above until you touch the floor and without bending the knees. Always take a few well-drawn breaths before taking the exercise. Fill the lungs well and if you retain the breath it will not be hard for you to get your toes to the floor. Exhale as you bring limbs back into position. Six movements of this nature is all a person should take at a time. You may use a chair or a stool to rest your toes upon, when making your first attempts.

The Japanese nation is far advanced as a vegetarian country and has produced athletes who have been envied by the world for their dexterity, agility, strength and powers of endurance. Their principal diet is rice and fruit.

Many physicians and athletes have learned that excessive meat eating poisons the system by degrees until gout, rheumatism and kindred diseases develop which are directly traceable to uric acid in the blood, and this is one of the results of meat eating.

NOTES.

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to
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On account of complaints from subscribers who do not receive THE MAZDAZNAN we would like them to read the Rules on the inside page of the cover of this magazine, and to note the following: This magazine is published and mailed about the first of each month to every subscriber. If you do not receive your copy by the 10th of the month you should notify us at once, giving in distinct and clear handwriting your **full name and correct address, number, street, town, county and state.** Do so every time you write and we can trace matters without delay. Do not wait for a month, for if one copy goes astray another is liable to do the same.

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THE MAZDAZNAN



Culinary Department.

Healthiest Bread in the World.

An Oriental Bread That is Made in a Condensed Form
Without the Use of Yeast.

RECIPE FOR UNFERMENTED WHOLE WHEAT BREAD.

Mix the dough at night as follows:

Take a quart of lukewarm water, one tablespoonful of salt, two tablespoonfuls of cooking oil. Use whole wheat flour, medium coarse, and stir into the liquid until it forms a thick paste. Cover the dish with a cloth, and set in a cool place over night. This gives the whole wheat that is partly coarse an opportunity to soak and swell. This swelling process creates it, and helps to make it light.

In the morning work it well, adding finer whole wheat flour to it if so desired. Work it by hand for about one-half hour until it becomes gummy, and roll up like a ball, but not stiff. Have a moderately hot oven. Put the dough into covered pans, well oiled with cooking oil, and place in the oven without delay. Let it bake from three to four hours. If you like a soft crust, roll it in a wet cloth for from three to five minutes.

If so desired, when making the dough, you can knead into it some seeded raisins. This makes a bread in this form that is splendid for persons troubled with constipation. To keep the bread well, and improve its taste, put it when cool into an earthen crock, and cover it. After four days the bread will taste very sweet. Sometimes, especially during the spring, it is very beneficial

to mix in some "shorts" with the whole wheat flour in the proportion of about one pound of shorts to three pounds of whole wheat.

Whole wheat bread made after the above recipe will not ferment under any conditions.

Best results are obtained when you grind your own flour.

YEAST BREAD.

Ordinary bread, made with yeast, is the cause of catarrh of the stomach and the head, accumulating mucus in the system that leads to various complications of the membranes.

If you will take a hot loaf of ordinary bread from the oven and break it open, and place the nose close to the two broken parts, you will breathe in alcohol and arsenic enough to usually cause a sick sensation for a couple of hours.

Fresh yeast bread soaked in water will start up fermentation within half an hour.

Stale yeast bread begins to ferment after soaking it for two hours.

Yeast bread, when toasted crisp and dry, will reproduce the properties of dextrine and grape sugar, and may be used in small quantities, with plenty of fruit. It is not to be used with butter, as it will cause constipation. Toast will ferment after three hours' soaking.

Bread, toasted to nearly charcoal, will ferment in ten hours.

Salt rising bread may be used occasionally without serious results. When stale and well dried in oven it will be suitable, when eaten with plenty of vegetables. Toast broths and bread soups should not be given to invalids, unless well flavored with garlic.

Use stale bread only for toast. Toast your bread in the oven and not over a flame. Always keep a small can filled with water in your oven when baking.

Mazdaznan Society.

AT the beginning of the third season's work in Chicago of the Mazdaznan Temple Association a large number of students in former classes, who had derived great benefits from the knowledge imparted to them by Dr. Hanish, expressed a desire to help along the noble work of redeeming mankind from the depths of darkest ignorance and to place all those who desired on the road to self-redemption and happiness. Individual effort on the part of these class members did not bring as liberal a response from the public as was desired nor was there that spirit of co-operation among us as there should be among a harmonious band of tourists on the highway of life.

It is now proposed that we form a society among the class members to systematically carry on the work which has been carried on so successfully by Dr. Hanish and his few associate workers.

To further this organization a committee of twenty-four was appointed to prepare and present to this meeting some plan for an aggressive and progressive organization, through which each and every member may be able to find the opportunity for helping the movement to the best of their ability.

With the approval of the Mazdaznan Temple Association the committee, after deliberation, has decided the following plan:

This society shall be known as the Mazdaznan Society and shall be affiliated with the Mazdaznan Temple Association as its educational center. The object of this society will be to bring together and unite those persons of congenial minds who recognize the necessity of self-reliance and who have become conscious of the unlimited possibilities that lie within them and which they desire to more fully and perfectly express through collective action as a means to such desired end.

It shall be the purpose of the society to outline such work as will prove uplifting to its members and to answer their demands for advanced education as occasion would warrant.

It is the further object of the society to promote a spirit of comradeship among its members by furnishing opportunity for the exchange of service, ideas, experiences and association.

The society shall also endeavor to make it possible for the most aggressive and unified work to be carried on in directions most conducive to the welfare of its members and to all mankind.

The object of the society is purely educational, ethical, collective, intellectual and social, furthering one another's unfoldment of capacities and abilities.

The society shall be simple in its organization, open freely and without question to every class member who may wish to join it and in which the individual may be absolutely free to seek and live the truth according to the dictations of his own individuality.

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This committee shall have a chairman, two advisors, a secretary a treasurer, an assistant treasurer, a recorder, a librarian and a sentinel, these officers to perform the customary duties of their respective positions.

This committee shall also appoint various sub-committees from the membership as follows: committee on education, committee on finance, committee on entertainment, and other sub-committees as occasion may require.

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There are to be no fees or dues, but the members of the society volunteer to aid to the best of their ability, by subscriptions, donations, work and in other ways the good work of the Mazdaznan Temple Association, both in its educational work and toward the establishment of a central headquarters in the city of Chicago.

The work and meeting of the society shall be announced through the Weekly Programme and the MAZDAZNAN monthly.

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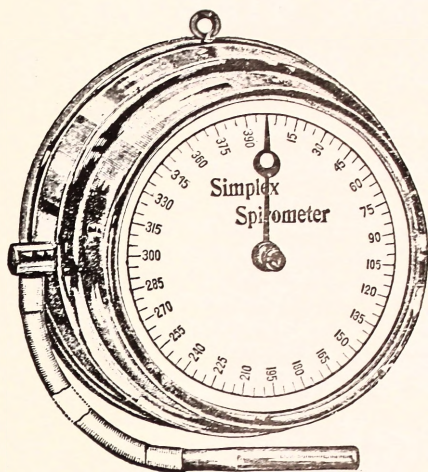
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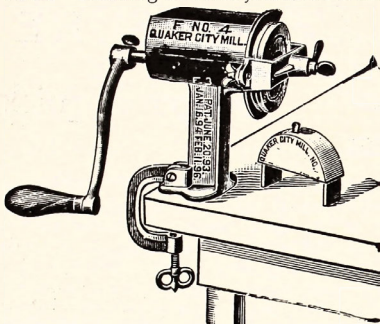
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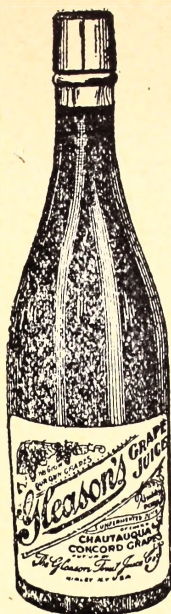
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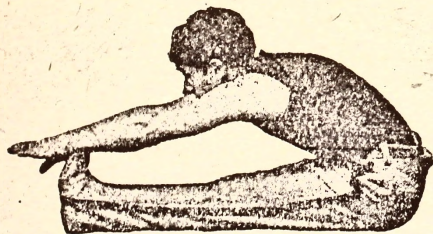
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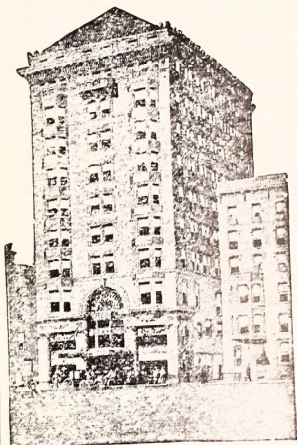
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Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not.

Vol. II.

Chicago, April, 1903.

No. 4

All the reading matter in this magazine is written by the editor,
Otoman Zar-Adusht-Hanish, except when signed otherwise.

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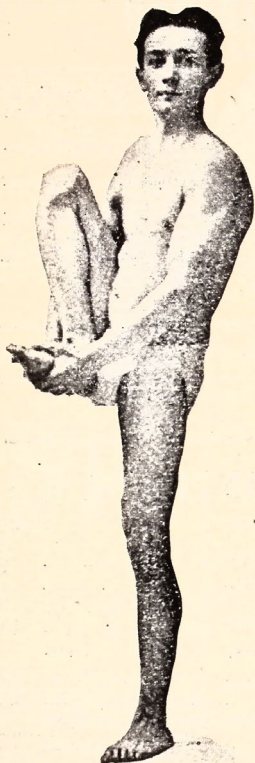


Fig. 3.

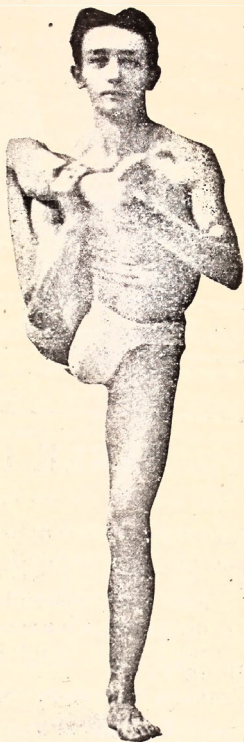


Fig. 4.

Lift up your leg and place your foot into your folded hands, as in Fig. 3. Stand as erect as possible, press limb close to your body and then raise your body upon your toes, jumping several times. Then do the same with the other limb.

Raise your limb on your arm as high as you can, while your other limb stands perfectly straight, just as in Fig. 4. Take a full breath and while so doing, press your limb close to your body, and while retaining the breath, jump upon your toes. (See article on page 29.)

The Mazdaznan.

Vol. II.

Chicago, Ill., April, 1903.

No. 4.

Little Sparks from the Anvil.

ZARVAN AKARANA in the Mazdaznan is the factor to manifestation, expressing the negative and the positive into the principle of light and life. The principle embodies the "*there shall be*" and determines Space, Time and Causation, or "*the Three in One.*"

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ZARVAN AKARANA is the embodiment of the Triune Principle in the *everpresent* of the *everchanging*.

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GA-LLAMA is the *centralizing life principle*. It permeates the atmospheric space and perpetuates the consciousness of life in the multiple-organic form.

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GA-LLAMA is the sum and substance of breath, which arouses organic activity toward the conversion of the electric fluidum into the etherealizing process. Such process awakens the higher consciousness of mind, soul and spirit, and insures the collective-organic being of the principle of life which becomes expressed through the senses of the individual, liberating the same from the conditions and environments of time.

*

*

*

GA-LLAMA awakens the intelligences of energies toward the collectivity which makes up the spirit of the *still, small voice*.

GA-LLAMA is not the life of life, but the perpetuator *within* life, promoting the love-principle of life and light, sustaining and preserving the individuality of being, which is eternal.

* * *

GA-LLAMA is not the Holy Spirit. It is the vibrating agency or angel that unites the spirit-intelligences towards the redemption or individualization of the One-Spirit throughout manifestation, inducing the latter to emanate as the Whole Spirit.

* * *

LIFE is the principle or the underlying current of manifestation, expressing the subjective in the objective and vice versa. Life is thus the *in-j*ective.

* * *

LIFE is conscious and unconscious, manifesting in light and darkness. When conscious of the one it becomes unconscious of the other. Its presence is in everything, as the thing is the direct result of the operations of life.

* * *

LIFE is synonymous with light and darkness, the latter being merely expressions of the degree of activity limited by Time and Space.

* * *

MATTER is not the end of creation, but a creation of means to an end.

* * *

MATTER is the end of spirit and spirit the beginning of matter.



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The Utility of the Fly and Her Conscientiousness.

The principal object of the life of the fly is to exercise her usefulness in meeting the demands of existing conditions and converting the surplus of positive electric agencies into the negative state. This is not the *only* object that requires the presence of the fly on this planet. There are many other vocations for her to fill that are equally as important and necessary as this object. Her presence is not a mere notion of nature and not for humoring conditions. Everything in existence forms a link in the formation of the chain that winds about the great problem of creation.

When the days grow warmer and the atmosphere begins to descend into the valley, we feel depressed. In looking for the source of the trouble we shall observe that this descending ether creates volatile life organisms that rise rapidly and permeate the air we breathe. The increase in numbers of these organisms is so rapid that the air condenses into fluid vapors and obstructs our view of distant objects. Every time we breathe under such atmospheric conditions decillions of these organisms lodge themselves in our system.

The Etheroids or Atomic Organisms and their Effects Upon our Body.

These organisms are so infinitely small that one thousand million of them could be completely placed

on the point of a needle. We inhale enough of them in a short time to feel their presence and notice the effects they have on our system. Were it not for the wise and well-laid plans of God of a process of evolution by creating counteracting agencies, man would suddenly die. The action of these organisms on the human body is as prussic and hydrocyanic acids. These organisms are less injurious to the blood because that organic action readily changes them into more suitable elements.

Danger in Losing One's Polarity

Due to Foreign Influences.

The greatest danger the ethereal organisms exert to our welfare is when they collect on the skin and take possession of the pores at their openings, trying to enter the system of man and join the organisms that have been breathed into the body. As soon as they succeed in entering a pore these organisms assume a positive character, producing a condition of contention and strife with the inner atomic organisms. As long as the outer pole does not outweigh the inner one as centered in the blood there will be no danger. Should the outer polarity succeed in outweighing and overcoming the inner, even to a slight degree, the life of the individual becomes endangered, as such pole invasion would be equal in effect to one's being pricked with a needle that has been dipped in prussic acid.

If such overcharge on the part of the positive polarity should be a one-hundredth part to that of the inner negative, then electric shocks would destroy the nervous system and end in the dissolution of the body.

**Etheroids as Promoters of
Plagues and Pests.**

Plagues and pests are direct results of the positive polarity outbalancing the negative for about one-millionth of a degree. When this outbalancing becomes greater we witness a sudden decline in persons, who are overcome by the overcharge of positive electric polarity, quite frequently resulting fatally.

**The Wonderful Construction
of the Fly's Eyes.**

It is on such occasions that we find the fly busily engaged in adjusting conditions for the welfare of all. We have almost overlooked one of the most astonishing features of the fly—that wonderful pair of eyes. These eyes occupy a most prominent position and their size is one-seventh of its entire body.

Each eye of itself is not a single eye in the ordinary sense, but is composed of more than a thousand smaller eyes, set one into another in orderly rows like the cells of a honey-comb, each one extending toward one common center, thus making the entire eye cone-shaped and thereby increasing the intensity of sight. This arrangement answers the purpose of a microscope, enabling the fly to see atomic objects as clearly as we perceive solid objects. This is why the fly detects the most minute animalcule and readily pursues and destroys it.

The fly's stomach is so constructed that these atomic animalcules are easily absorbed and answer the purposes of food. Whenever the fly notices a cluster of these atomic organisms it at once goes for them and does not leave the spot until it has consumed them all.

**The Palpi of the Fly Act
as Far-Reaching Smellers.**

In addition to its marvelous eyes the fly possesses a pair of palpi that perform the function of smelling

and are so sensitive they can smell food that is miles away. As the eyes are used to magnify objects at a short distance these palpi prove of great value to the fly to detect objects at a great distance. She moves about with her palpi pointing in one direction or another, then suddenly darts away to search for the object her sense of smell has discovered and thus proceeds to carry out her mission of redemption.

The Effect of Atmospheric Changes Upon the Human Body.

No doubt you have observed that on very sultry days, especially in the afternoon, and particularly just after an ill-selected meal, your body seems overcome with a feeling of drowsiness, and to dispel such condition you must arouse yourself to positive activity. When the person is young and full of energy it is easy to ward off those strange feelings. But to those who are farther advanced in years and who possess less vigor, the limbs become duller and the body is inclined toward sleepiness. To get a clear understanding of our study it will now be well to consider the subject of sleep. Why does man naturally become sleepy at night and is not so easily influenced during the daytime?

A General Reason For the Desire to Sleep.

When the light of the sun, as the positive polarity of natural life, no longer throws its light on some particular part of the earth, the polarity of that portion changes, and at sunset the negative polarity begins to make itself felt in the atmosphere. The negative polarity of human life corresponds to that of the earth in a general way. And in the same manner as the latter opposes the natural action of life, so also does the corresponding condition act in man. In this way

man's positive electricity becomes consumed and affects his exterior activity. On such occasions the eyelids relax and the other parts of the body soon follow their example and sleep overcomes the individual.

When the sun's rays make their appearance in the early hours of morning the positive polarity asserts itself on the earth and also in man. The negative polarity begins to contract and diminish as the positive polarity rapidly expands and awakens organic life to activity. Day sleep differs from night sleep in so far as it does not proceed from the *abatement* of positive electricity but from the *satiation* of it, which means that the less active body is unable to hold its own with the positive electric polarity. Such a body would then become unable to convert the positive polarity and is easily overcome by it, while the negative decreases to a corresponding degree, the result being the exhaustion of the vital forces compelling the body to give up further exertion.

The Weakness of One

Wears Away the Strength of Another.

Let us consider two persons who are wrestling. Both are equally strong when considering temperament and development. Yet the one who is more fully capable of self-control will be the stronger, while the other, who is less capable, will be the weaker. As they struggle with each other in their wrestling bout the weaker one will lose his strength, becoming weaker and weaker, while his adversary shows no signs of exhaustion, but to the same degree becomes stronger and stronger.

Just as soon as the weaker contestant is overpowered and conquered there is an end to the strong man's power, *as he is strong only when he has some-*

one upon whom to exercise his power. There is power only when there is an object through whom to demonstrate and express it.

**The Novel Way of the
Operations of the Fly.**

Now we shall begin to understand more fully the sleep of a person overcome by electrism of a close, sultry summer day. On such occasions we find the fly to be an indispensable guardian angel. Although we may never have been inclined previously to believe in the existence of winged angels, we shall, in considering the utility of the fly, quite readily express our gratitude toward the Eternal One for the wisdom displayed in its creation.

On these sultry days the fly is unusually busy converting the ethereal organisms of the heavy atmosphere by absorption through its fine points, hair and feet. As these ethereal organisms locate readily upon portions of the body exposed to them the flies persistently swarm and buzz about us so they can get hold of the organisms and absorb them. Such event gives us occasion to ward off the apparently hostile flies, which necessarily increases our activity and enables us to hold our own against the influence of the negative polarity to a degree, forcing us to remain active and enabling us to fight the ethereal organisms lodging at our pores by virtue of the increased activity on the part of the circulation of the blood and the generation of nerve fluidum.

Should we cease to be active these flies are thrice welcome to come and help us, even though at first they seem to be intruders, and to absorb all such organisms as are persistent in their destructive designs.

Whenever we fail to keep off the flies we show our inability of self-protection from the accumulation of ethereal animalcules. When we become exhausted or even doze and drowse away into dreamland, the dear, winged guardian angels will be ever near, watching carefully over us so they may fall upon and absorb any ethereal enemies that may attack us. When the polarities become equalized again the sleeper awakes and is ready to pursue his labors. There will still be a fly or two hovering near him, watching and guarding him, either encouraging him to activity or attacking a cluster of etheroids that may have descended meanwhile upon his body.

Were it not for these flies and the consequent activity they force upon us the polarity of our being, in consequence of the increasing danger of attacks from etheroids, would become reversed, and at such time our life would wane, and the result would be sunstroke, self-consumption, or we would be overcome by the heat.

Wherever we have devised means of destroying the presence of the flies at times of need, so that we were left insufficiently protected, we contracted summer complaints, hay fever, malaria and other difficulties that weakened the organic operations of our body and made us sensitive and subjective to manifold influences of an unwelcome nature as we pass through life.

Home Talks

THE DOCTOR is moving into his new headquarters building, MAZDAZNAN, 3016 Lake Park Avenue. Bro. Dittmann is arranging for an opening by Easter.

ALL our friends who have seen the MAZDAZNAN building declare it to be one of the finest buildings in the city.

BRO. WISE, a man of principle and an iron will, is going to conduct all the meetings of the Mazdaznan Society in Chicago. Bro. Wise will carry on his work on the same basis as Dr. Hanish does.

THE MAZDAZNAN SOCIETY has it for its object to propogate the philosophy introduced by Mazdaznan teachers.

ALL communications to the Mazdaznan Temple Association, Mazdaznan Health University, Mazdaznan Publishing Company, Adolf Dittmann, Manager and Secretary, and to the Mazdaznan Society, Rev. William Wise, are to be addressed,

MAZDAZNAN BUILDING,
3016 Lake Park Avenue, Chicago, Ill.

It is to be understood that the reason Dr. Hanish answers no correspondence is because his work is of an oral nature, and any one anxious to get a word from him must see him personally. He does not propose to keep a secretary and a typewriter to correspond for idle curiosity. If you want to learn of the work, go to hear him in his classes. If your time is too valuable, then send ten dollars to Bro. Dittmann, 3016 Lake Park Avenue, Chicago. He will send you information you cannot get elsewhere for all the money in the world.



Current Thought.

SPRING is the best season for fasting.

* * *

DO NOT FORGET to fast one day each week all the year around.

* * *

SASSAFRAS will make the best drink to take for two weeks during the spring season. Use it twice a day. Boil to a golden brown, which takes fifteen and twenty minutes. Take a cupful at a time.

* * *

WITH the opening of spring it is best to eat sparingly for several weeks and diet on foods possessing eliminating value, of which fresh fruits and green vegetables are the best.

* * *

EMPTY your lungs thoroughly during the days of springtime. Empty the lungs to their utmost; then stop all action for a few seconds before taking a full breath. Repeat this half a dozen times during the day and springtime will come to your heart.

* * *

BREATHE, yea, breathe in the spirit substance of life that abounds thee in space and follow the currents of vitalization as they pass through the wings of the soul, or the lungs, and recognize the indwelling of the Divine as it centers within thy heart.

WORK and be active for several hours in the morning, or at any time, before partaking of food and all be well with you.

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"CHRIST IS RISEN" is the message pealing forth from the dark chambers of the heart whose fetters have been loosened by the thunderbolts descending from out the heavenly domain. The thunderbolts also rolled away the heavy stone of superstition, which has fled with the keepers of ignorance, into the desert of forgetfulness.

Out of the heart there rises the Christ who asks us the question:

"What seekest thou?"

"He whom thou searchest stands before thee!"

"He liveth; go out to meet him."

May we all go out of the accumulated superstitions of time, leaving behind us the crumbs of past uselessness, and be ready to meet Him who is our life, our comfort, our refuge.

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THE EARTH is now ready to take her periodical telluric breath with her whole being and bring forth the sweet perfume of flowers, the fragrance of vegetation, and the delicious odors of fruits. May we also inhale into our bosoms an extra quantity of the sweet perfume of the Savior Liberty represented by Mother Nature, who calls us welcome to her bosom that we may warm our hearts in love. And that love, emanating into space, will insure us brighter days that will outshine all the splendor of the past.

DO NOT HUG sickness any longer. Go out into the woods, the fields, the mountains and plains and make yourself useful by the performance of manual labor that will insure to you the elements your body now lacks. Go out of your country, your home, your friendship and go where the voice of the Eternal commands thee.



WORRY causes worms, and worms create troubles of a more serious nature. These complications make the body unfit for a tabernacle of God, and God thus crucified will be laid to rest in your heart until the day of resurrection. If your resurrection day has not come, then God is dead to you and you are without God. Thus you will continue in darkness and suffering.



WE are all more or less deranged in our organic condition, and many difficulties arise from our misapplied zeal.



ADJUST the component parts of a machine to their proper positions and the machine will work properly.



WHEN an organ becomes diseased, it means that the lack of intelligence to further its action affects it to such a degree that it is impossible to adjust itself, and it communicates the fact to the mind to make known the deficiency to the corresponding organs and, if possible, attempt to adjust the difficulty under the direction of mind vibrations.

THE human form is the expression of creative energy materialized, and receives the perpetuation of its supply from the same source which individualized it.

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NOW is the time to expose your bare back to the sunlight and rub it off with a towel dipped in cold water. Afterwards rub dry and manipulate the parts until warm. Repeat this every day for several weeks. You will neither have spring fever, hay fever, malaria, nor be nervous. The circulation of the blood particularly will improve astonishingly, so that catarrhal conditions will become eradicated from the system entirely. Eat plenty of green vegetables, but use no water with them at the same time, nor immediately after. Always give the greens an hour for digestion before using a drink.

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IN the morning it will be well for you to go out on the lawn barefoot. Run around for about five minutes. Returning to your room, take a wet towel rub all over your body. Take a drink of cold water and proceed by rubbing your feet dry, taking a drink of water occasionally. After dressing take a few light breathing exercises and take up your daily vocation until noon, when you may treat yourself on fruit. Take a few breathing exercises and proceed with your work until such time, when hunger reminds you of a crust of bread or its equivalent in gruels, some nuts or oil, and a little fruit. We shall then realize "the kingdom of God that does not consist of eating and drinking alone," the kingdom of which ministers love to preach because it insures them the eating and drinking, but who themselves do not care to live it because they do not know what they are talking about.

Cross-Cuts.

IN JACKSONVILLE, Ill, Mrs. Joseph Quintal died at the age of 102 years, lacking two weeks. She was born March 18th, in Funchal, Madeira Islands.

RUSSIAN NEWSPAPERS claim that a man in the hospital at Tomsk is 200 years old. They say this statement is supported by documents. The man has been a widower for 123 years. He had a son who died in 1824, aged 90 years. He remembers seeing Peter the Great. He is bedridden, but mentally sound.

IN A SERMON in St. Mary's Episcopal Church, Brooklyn, the Rev. Max Keller, of Cambridge Theological School, stated that recent excavations in Babylonia, Egypt and Palestine have proven that the Old Testament writers and editors, having been prominently interested in the religious history of their people, necessarily slighted other sides of their life. "Many of the stories current in Babylonia long before Abraham's day were carried westward with him into Palestine, to be purged of their polytheistic coloring and find a place in a Hebrew literature. *The stories of the creation, tower of Babel, of the flood, and many others of the book of Genesis, have been found on the cuneiform tablets unearthed in the libraries of Babylonia and Assyria.* The literature of the Babylonians was rich also in litanies and hymns, and the Hebrews in their captivity caught up many of the plaintive snatches and reproduced them in their own hymns, and they are found today in the book of Psalms."—Mazdaznan students can see from this paragraph that Mazdaznan views are being voiced by orthodoxy even, who cannot withstand the power of the Mazdaznan philosophy.

A MEXICAN named M. Gutierrez, who still lives in perfect health, at Ysleta, Texas, is now 114 years old.

PATRICK CULLINANE, who is a member of the police force in Woodbridge, N. J., is a man of six feet and one and a half inch, weighing 260 pounds. He is a picture of health and possesses the strength of a giant. Upon one occasion he raised a heavy-laden wagon out of the mud that four men could not budge. He did it without the least exertion. He is of a cheerful, jovial and happy disposition, still there are no rows when he is near. From his birth he has not tasted meat, and he cannot be persuaded to even smell it. Scientists and the people at large wonder, where Cullinane receives his strength from *when he eats no meat*.

THE FOLLOWING we clip from one of the leading dailies, that claims to be an educator and a mediator for the masses crying out for reform:

"Chicago is not the only town to support a dog home, in other cities similar institutions are well kept up. The home in Washington, D. C., is aided by Mrs. John Hay, Mrs. Nelson Miles and many other prominent women.

"Mrs. Sarah K. Bolton of Cleveland, the well-known and brilliant author, is an enthusiastic friend and helper of the humane cause. Her own home affords a refuge of many lost and suffering cats and dogs—a work which she performs not to gratify her love of animals, but, as she explicitly states,

'I take them in because I think

it is our Christian duty not to let animals starve or freeze.'

"The outlook for humane work is encouraging—when broad, cultured, fearless men and women are found willing to champion the unpopular cause of the dumb and suffering brute creation.

During the winter high-class musical and dramatic entertainments were given at different private houses for the benefit of the Chicago home."

Reading the above we could see in a vision sweat-shops, filled with delicate children, care-worn women,

measly looking men bent with age, while around the corners of ill-famed houses there were loafing young men and women, while the hearts of their mothers, smitten and bleeding, implored Heaven for mercy, for help; in the alley ways opened up homes of poverty, where half-starved children cried for bread, while grandmothers and grandfathers cowed down before their cold stoves picking over ashes to find aglimpse of warmth that might brighten their shivering and shattering bones. In the presence of such a picture we cried out loud: "Why don't you apply to Sister Bolton?" Hardly had we spoken it when a little tot with face all swollen, and hands frozen, popped her head from out of a heap of rags, saying: "Sister Bolton is only for dogs; Brother George 'was for men', but he is dead now." Just as we turned to go, in an attempt to avoid a political meeting that was held on the ground floor of the neighboring house, where in a stentorian voice a well-fed wire-puller explained to the pale-faced audience the advantages of civilization, we awoke, and through our open window the all-familiar tune wound its way to our ears, as it pealed forth in squeaky tones from the shop-worn hand-organ of a crippled "day-go", again to impress upon our mind,

"My country 'tis of thee,
Sweet land of liberty,"

And you know the rest.

The Alcohol Question.

A Medic astonished his medical class one day by the claim that each and every person produces alcohol in his own body. The students were naturally surprised to learn of possessing distilleries of their own and not having known that fact before.

Such a claim ought not to be surprising, since it has been a long acknowledged fact, even long before pharmacopia or medics in colleges was thought of. The fermentation of food in the stomach process distills the fluid substance to its alcoholic or spirituose essence and acids in accordance to the degree of fermentatives present, which furnish in their perpetuative changes, the fluidum converting into tissues. Neither the spirituose nor the aciduous substances become cell tissues proper, but adhere to the tissues according to the degree of their presence and the inability of the latter to dispose of them.

Our students of chemistry should remember that the pressence of arsenic in a body, whether human or animal, should not be taken as an omen of good results. Prepared foods put into dislocated digestive organs will produce more spirituose and aciduous substances than foods that are less prepared or even raw. Improper food affects the nervous system as much as liquor does, and in many instances is much worse. Study the food question, ye wise sons of Æsculap and breathe in the sweet perfume of unadulterated air instead of holding your breath and leaving your lower jaw drop when some intoxicated foolscap professor tells you of the discoveries he has made in a nightmare, with the object in mind of leading you to believe that temperance and abstinence are merely fancies of the ideal-

ist and moralist. Still envy him not in his tomfoolery—just give him one more drink and send him on his way rejoicing to where the angels sing.

“A Diskivery.”

Dr. Albert J. Atkins, lecturer on principles of medicine at the California Medical college, in a paper read before the San Francisco County Society of Physicians and Surgeons, claims that experiments conducted by him have demonstrated that it is electricity, not oxygen, which purifies the blood in the lungs. Dr. Atkins says no oxygen passes through the membrane of the air cells of the lungs into the blood stream; also that the air cells secrete carbon. He has discovered that the action which takes place in the lungs in breathing is electrical.

The theory advocated by Dr. Atkins is that oxygen of the system comes from the food and water, and must be refined by the process of digestion before it can be made in solution and enter the blood. He claims a certain percentage of oxygen of air is consumed by means of the chemical action taking place in air cells during breathing. The refuse of this process is exhaled as carbon dioxide. Other experiments made by him show that the resistance of the human system is so much greater than the pressure of the atmosphere that it would be impossible for osmosis of a gas to take place under such conditions. Other experiments show that venous blood can be changed in color like that of arterial blood by the use of galvanic electricity.

Bro. Atkins has evidently been taking a few well drawn breaths or run across some of our literature. If he will keep on breathing and follow the current of breath for three minutes each day with his mind or thought, watching intently the change in circulation and heart action, he will learn still more of the organic action in life forms and find that all elementary substances emerging from the negative and positive electricity must equalize into the same polarity to produce the desired effect in the sustenance of life. Keep on reading THE MAZDAZNAN and devote your spare mo-

ments to the wonderful breath system it teaches and you will yet see the light of redemption that will lead you into the great storehouse of Eternal Wisdom. Our pupils, who have been aware of all the latest "discoveries" made for years, will feel much encouraged to find "science" reach out towards them for help in the solution of the great problem of life.

Just a Sample.

A LADY, well dressed and bedecked with exceptionally rare jewels, called one day for advice. Her condition was most deplorable as to her frame of mind. She had *lost her appetite, which always was so good*. She had been treating with many physicians and had taken the "rest cure" for nine months, but was getting worse right along.

We advised her to take Breathing. "Breathing?" she said; "why I have been breathing ever since childhood, and my physician tells me I was breathing too much, so I had to quit it of late."

We then told her how to diet. "Oh, that is easy," she said, "I have dieted for years."

We then advised her to fast and afterward to diet on oranges and crushed wheat.

"How about beefsteak and pork chops?" she inquired. We answered; "No beefsteak, or any kind of meat; no vegetables, particularly no potatoes. and neither tea nor coffee."

"What!" she exclaimed and clung tightly to her little jewel-covered pocket-book; "no beefsteak, no potatoes, no coffee? *Well, I might as well be dead!*"

We simply replied that she was welcome to it, as a class was waiting for us to give our reading.

The Old Idea Made New.

FROM TIME TO TIME some idea is sprung upon the public in a language and in a way that would almost seem like the explosion of a bombshell. Yet upon consideration and investigation it proves to be only a toy, the invention of some poorly balanced brain that is attempting to gratify yearning after knowledge, but which is incapable of conceiving the truth because of the limitation of his soul. Thus from the debris of long forgotten antiquity some professor in science has dug up the fragments of a theory now advanced as a marvelous discovery, which "promises" to revolutionize, of course, "more or less" all the ideas of the habitation of the earth. The theory advanced is as follows:

FIRST—All life began at the North Pole.

SECOND—The primates, including apes, monkeys and lemurs who lived at the pole, were directly the ancestors of the human race.

THIRD—The evolution of the primates to human beings took place at the same time and largely because of the discovery of fire.

A great deal may be said about the above, but what is the use? Our students will be able to catch the joke, and others may.

The Life of Matter.

Accepting as a fact the theory that nervous reaction is an evidence of life, a Hindoo physician now in the University of Calcutta, after many years of study in Europe has demonstrated that metals and plants possess the same life elements of living flesh. He has obtained records of nervous responses to stimulants that appear on the records almost identically with those of human beings.

The record of a nerve action has long been known to be vibratory and has been caught and preserved by various mechanical appliances. The system of vibratory telegraph from any part of the human anatomy to the brain has been quite extensively exploited.

The nerve records show that rested, healthy nerves register

regular and distinct vibrations, while those worn out or almost exhausted show these vibrations in a diminishing degree until the recorder traces an almost unbroken, unwavering line.

Venturing into the realm of plants and metals, Dr. Boge devised a contrivance for recording the nerve vibrations of these substances. His discoveries were amazing. A piece of metal subjected to the same impressions as living nerves wrote identical records. Metals deadened by poisons that deadened nerves failed to record vibrations, and in the process of dying showed the same gradual lessening of activity. It was the same thing with plants. In good condition the nerves responded to a pinch or a blow, clearly traced upon the record, but, dulled by drugs, the lines lost their vigor and distinctness.

The only advantage in favor of metals that Dr. Boge discovered was that metals once killed could be revived, but that animal nerves once dead stayed dead.

The above will be of interest to students of the Mazdaznan philosophy, as the latter is the only philosophy, which explains and details the process of evolution through the mind principle of the positive and negative factors and lays bare the simplicity in the operations of matter throughout all its phases. To the Mazdaznan system it has been known for thousands of years that every thing is life and light, and that such lies embodied in every principle, whether elementary vegetable or animals.

Thousands of our pupils are aware of this fact and are learning greater lessons of life than science will ever be able to explain. Neither science nor religion, neither sociology nor philosophy will ever be able to solve the problem of life and its realm completely, until they recognize the One back of it all and see Him face to face.



Physical Culture Department.

Conducted by W. H. Miller, R. S.

ARTICLE IV.

Indigestion, Its Cause and Cure.

EVERY intelligent race in all parts of the world looks upon the Americans as a nation of dyspeptics and wonders that in this enlightened age, in the most progressive country, where so many marvelous inventions and discoveries are being constantly made, that these people do not know the first principles of caring for their own physical beings. To the foreigner who sees the banquets the Americans indulge in, with its meats, pastries, liquors and condiments, this gastronomic performance is dumfounding. He knows that if he were to barely taste each one of the dishes of a course dinner that he would feel as though he were poisoned from the mixture and it would take him several days to return to his normal condition.

But the American, who takes everything as it comes and tries to get enjoyment from it, thinks but little of the causes of certain effects that manifest and cause him indigestion. He realizes in a blind way that something is wrong with his digestive apparatus and hastens to purge himself with mercurial pills and mineral waters of various kinds, hoping thus to rid himself completely of his troubles. As soon as he is temporarily relieved and nature tries

to re-establish itself he fills up once more on the "fat of the land" and quickly falls into a much worse condition than during his previous experience.

He does not stop to think for a minute on what is the true cause of his complaint, and to find a remedy for his disease. He has been taught that he "must eat to live and live to eat," and any suggestion along the line of a moderate diet—not even broaching vegetarianism—would be received by our friend as absolutely ridiculous. If by an almost superhuman effort we persuade our patient to indulge in dieting for his trouble, he will still need constant attention from us.

Watch him at the dinner table and notice how quickly he cleans off his dish, gulping each mouthful down so rapidly that he runs the risk of choking. When things don't go down properly he takes a large draught of ice-water, coffee or liquor to help his eatables along in their journey through the alimentary canal. Mastication of food is unknown to him, and thus he forces a function upon the stomach that should be performed by the teeth and salivary glands. If he but knew that the proper chewing of his food and its mixing with the saliva would relieve the stomach of over one-half of its work he would discontinue the use of stomach bitters and eat with less haste, chewing his food finely and concentrating his mind upon the importance of the work before him.

After a short experience of this kind he would notice a great improvement in his condition and would readily assimilate any new idea on the subject of diet. When the question of the proper chemical mixing of food is broached to him he "catches on" very readily. One thing after another will sug-

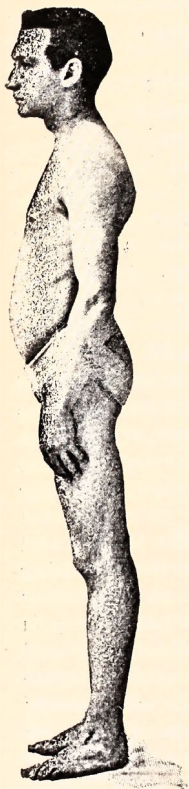


Fig. 1.

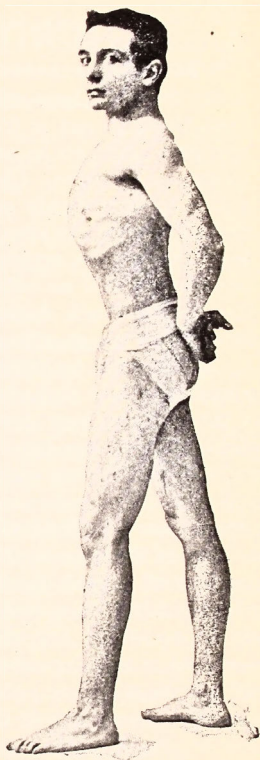


Fig. 2.

Stand in an erect and easy position as in Fig. 1. Relax the body as you empty the lungs completely. In breathing, allow the diaphragm to extend fully, with the stomach region well out. Then draw the abdomen in as you inhale, like in Fig. 2. Throw the chest out to its utmost and then fill the upper lobes, keeping the abdomen drawn in during the whole exercise, lasting for about three minutes.

gest itself to him in such rapid succession that he will unconsciously drift away from meat and other eatables of a heavy nature.

To one who is slowly developing into health and away from the horrors of indigestion and dyspepsia the best thing to eat is fruit. Prunes, especially in their raw and dried state, are very beneficial in remedying stomach troubles. Chew them slowly and allow the saliva to thoroughly mix with them before swallowing. Stewed prunes are also very good, but for a diet of a few days the raw article is to be preferred. Apples may be eaten as well as other fruits in season. You may then eat spinach flavored with the juice of a baked lemon, but use no vinegar.

If you wish to bring your stomach into its normal condition a fast is the best remedy. After several days of the fast you may break it on a prune or popcorn diet of four or five days. While going through the fast and diet period you should practice various breathing and physical exercises in order to bring your internal organs into a healthy condition and insure the natural moving of the bowels. If you have taken the breathing exercises as taught by Dr. Hanish you should follow them closely; if not, then the next best thing for you will be to follow out the exercises as illustrated and described in this department. A few months' practice will rejuvenate you; your aches and pains will vanish; you will care no longer to impose all sorts of abuse on your stomach; your methods of thought will change and instead of looking upon the world as a "living hell," your individuality will assert itself so strongly that you will conclude that this, is indeed, a beautiful world and only waits for you to develop it into a heaven of health, strength and happiness. The exercises on pages 6 and 31 are for dyspepsia and constipation.



Culinary Department.

Sun-Baked Bread.

Sun-baked bread is an excellent summer food. Take coarse ground flour, moisten it with oil and a little water, salt to taste. Knead the dough in a shady place. Make into flat cakes, place them on oiled paper spread over hot tins. Set out into the scorching sun. Let them bake all day. You may heat them in the oven if you desire to pack them away.

Mazdaznan Cake.

Cook one cup of sugar and four tablespoonfuls of water until it threads. Add it to the beaten whites of three eggs, stirring until cool. Add the yolks of the eggs and one cup of flour. Beat quickly; flavor with vanilla and bake in a quick oven.

Wisdom Drink.

Take one pound of two-row barley, one-half pound of clean wheat and one-quarter pound of rye. Put it into a heavy pan. Set it into a slow oven, gradually increasing the heat. Roast until brown. To improve the flavor, add to every pound of the wisdom coffee two ounces of lightly roasted dandelion root. Do not grind the coffee too fine, and do not boil, but merely simmer it. Serve with cream, but no sugar.

Tea Drinks

are most beneficial at night, and just shortly before retiring to bed. Linden blossoms and elder blossoms used occasionally with either lemon juice or a little cream will prove a wholesome drink.

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Bread Sticks

Take two cupfuls of milk, one well-beaten egg, one small teaspoonful of salt, three cupfuls of whole wheat flour, freshly ground on the Mazdaznan mill, one teaspoonful of oil, or sterilized butter. Beat the mixture out in the open air, if possible, for three-quarters of an hour, or until it cleaves from the pan, and put immediately into hot bread-stick irons and bake for thirty minutes in a good hot oven. The above mixture is sufficient to fill the irons No. 22 E. These sticks are particularly suitable for dyspeptic and constipated persons.

NOTES.

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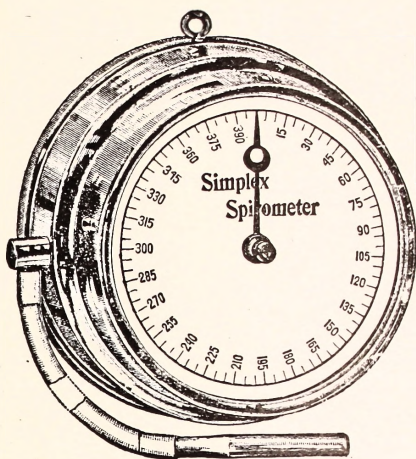
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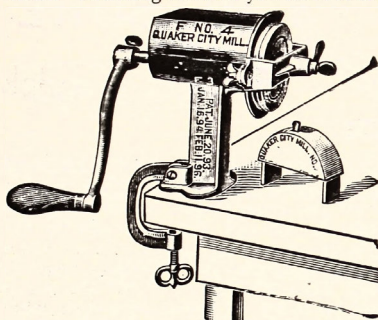
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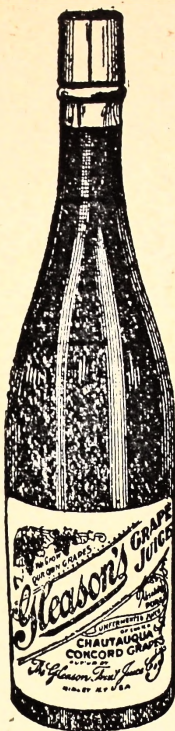
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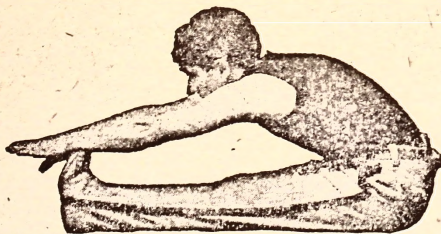
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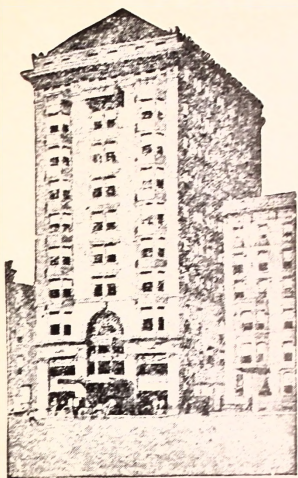
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Vol. II.

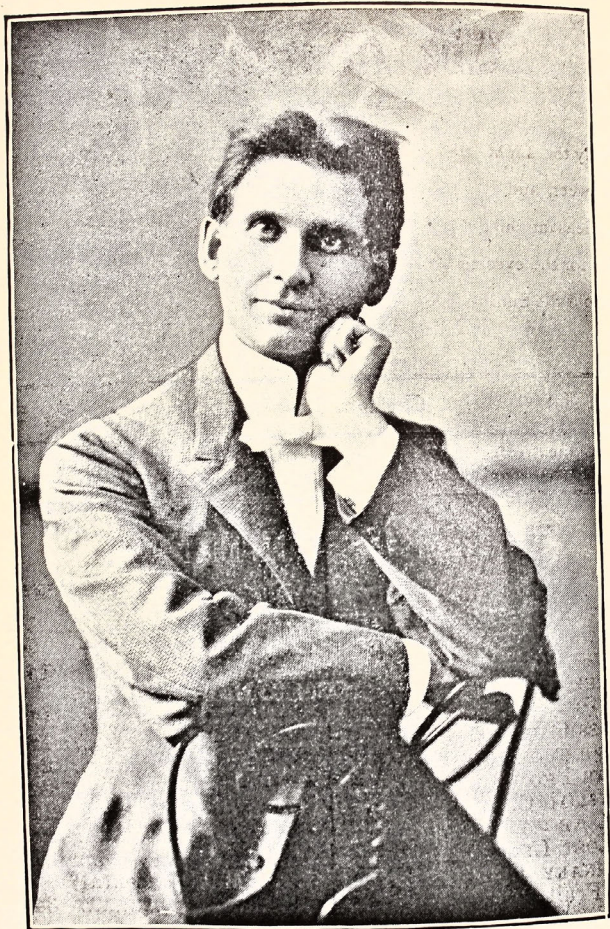
Chicago, May 1903.

No. 5

All the reading matter in this magazine is written by the editor,
Otoman Zar-Adusht-Hanish, except when signed otherwise.

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OTOMAN ZAR-ADUSHT-HANISH.

The Mazdaznan.

Vol. II.

Chicago, Ill., May, 1903.

No. 5.

Little Sparks from the Anvil.

THOUGHTS are things to be *expressed*; things are thoughts to be *impressed*.

* * *

OFTIMES we are *impressed* by something so as to get a thought. At other times we feel that if we could *express* our thought there might be something doing.

* * *

TO BE MORE PLAIN, we should not use thought in the plural, as there is but *one thought*, which may be expressed in manifold *ideas*, each idea conveying the direction taken by the same thought.

* * *

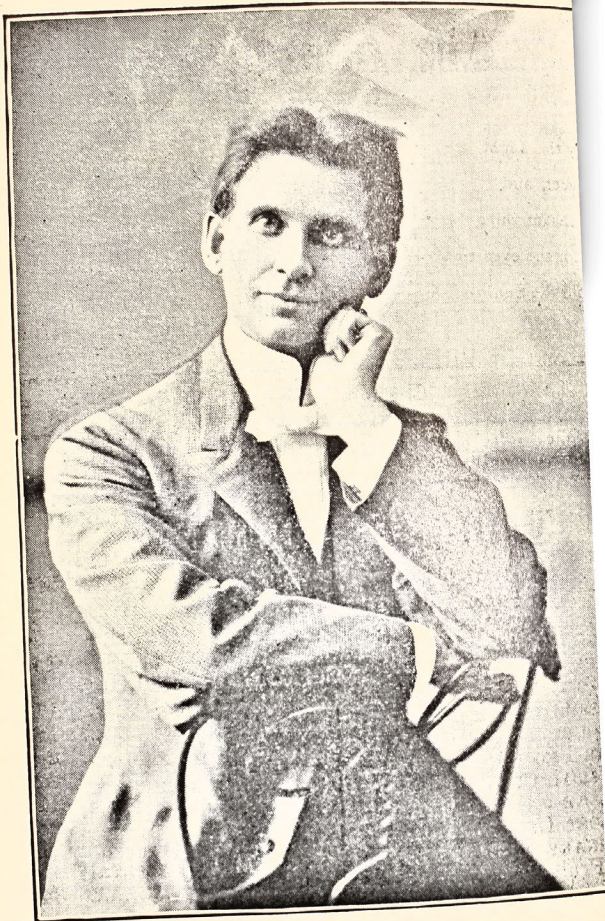
MANY *ideas* spring from one thought, but no thought emanates from an idea.

* * *

AN IDEA will become the incentive to opinions, just as thought induces ideas, but neither ideas nor opinions will ever make a thought.

* * *

THOUGHT is a realm of thinking that entertains ideas and opinions for expression. I can *express* my thought; I may be *impressed* by thought, but I cannot *give* my thought.



OTOMAN ZAR-ADUSHT-HANISH.

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ALL I give is merely "a piece of my mind;" I offer an opinion; I express my views; I give my ideas.

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THERE are many ways of expressing our thought, and thought waves are ideas that spring from the thought realm.

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GOD *breathed* into Adam *the breath of life* and man became a *living soul*.

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SOUL is the expression of *spirit* or *breath*.

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THROUGH the *inspiration*—the inbreathing—the spirit pursues its path upon the *wings of the soul*—the lungs—until it reaches the very chambers of being—the heart—where it dwells as the *spirit of being*.

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IN CONSEQUENCE of the presence of *spirit*—through breath—the soul arises and asserts itself in the spinal cord, operating upon the finer forces of organized nature—the body—transferring the desires of the heart to the function of mind in the brain, for the purpose of recognition by the senses.

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BE TRUE to all mankind, as truth is eternal. By this you raise unto yourself a monument of nobility which will never perish.

* * *

BY LIMITING yourself to the sense of feeling you arouse emotions which will cause irritation to your body, inducing influences to take possession of you and mar your happiness.



Higher Culture Studies.

A Pearl of Great Price

IN the ocean's depths, where the mighty wave, touched no longer by the terrorizing hurricane and tempest that carry its weight upon the low lying sands nor mar the blighted rays as they lose themselves in the waters deep, quietly slumbers in its isolated bed, far away from the rest of the precious things—a *pearl*. At this great depth, where even the all searching and glorious sun fails to penetrate the chamber of darkness, where a lost ray of light but faintly reflects, and where the lustrous and ingeniously constructed eye of the eagle would pierce in vain in its search for "tears of the earth," receiving nothing but confusing refractions while in its search for prey, there hides a beautiful mother-of-pearl jealously watching and protecting her fruit—the most precious of all creations of the sea—which, when brought into the light of day, serves the sun as a mirror, reflecting untold rays and displaying a gorgeous variation of colors, ever and anon dazzling its beauty into infinity.

This pearl has every reason to be proud, and its splendor and grace become it well as it adorns the king upon his throne. adds to the beauty of the princess as it glitters upon her neck, and covers a multitude of sins on head and arm of those less fortunate of symmetry and beauty. Even a Solomon in all his wisdom and power of speech helplessly attempts to sing glory and praise unto the greatest of jewels—the pearl—and shows his faintness in his inability to name its price. All the

precious stones must be carefully cut and highly polished before they are fit to adorn the crown, but there is no polish needed for the pearl. It looks happily and joyfully into the day when once it raises from the waters deep, emanating its radiant beauty and proving to be an incomparable jewel. Although there are many rivals for supremacy in the contest of splendor the pearl holds its own among them all, and always impresses the searching eye of its modesty, thus attracting astonishment and praise from both rich and poor.

Thou son of man, why dost thou not take this lesson to heart as the most precious of jewels lies before thee and recall to thine own soul thine own worth and value? Art thou not like unto troubled waters of the mighty ocean as it dashes its waves of discontent against the shores of time, hastily rushing wave after wave, and losing its force as one quickly follows another in their onward and unchecked race for recognition? Yet deep down below this eternal turmoil of the elements, hiding within the portals of its secret chambers and far removed from the heart of the heaving and troubled bosom, there is an adornment worthy of the prince of peace. This is a messenger of heaven that casts reflections equaling in brilliance the rays of the rising sun, and can proclaim to the winds and the waters to obey the will of he who stands thus majestically clothed. Canst thou not see the light of the hidden pearl shining through the windows of thy soul? Perceivest thou not as thy breasts heave high, when love, the light spark of thy jewel, rises higher and higher from out of the depths of thy heart? Feelest thou not the emotions of thy soul as thou bowest thy knees in the

presence of thy master, shedding tears of joy that sparkle like diadems and calling him by his greatest name? Knowest thou, and dost thou recognize the pearl that slumbers in the heart of thy poverty-stricken brother whom thou hast wounded by negligence and pride? Dost thou know how this pearl of great price grows brighter and increases in size as thou drawest nearer to thine own warmth-spending heart thy brother who lieth before thy door, asking thee not for mercy, not for charity, but for justice?

Remember, yea remember, that within his bosom there beats a heart like unto thine own. Within its folds there slumbers a love as precious as the one thou feeleth, and from the depths of tribulations and sorrows he has tasted of the peacefulness of life. And now, as you compare the prize, will not the splendor of your united efforts grow brighter and brighter and the sparkling light raise thee nearer and nearer to that sphere whence cometh all light and all life?

Though clothed in but a poor looking and uninviting shell, the pearl of the ocean's depths quietly caught every ray of light that wandered through the weary abyss and drew it unto its bosom, crystallizing ray after ray into a most precious stone. While existing for self and in its loneliness it was pleased to be conscious of itself alone, yet since it has risen above the level of the sea there are many who enjoy its precious presence.

Even thus, thou child of God, though thou art clothed within the flesh of corruption, there dwells and hides within thee an ego of beauty and splendor against

which all the precious stones and pearls are mere shadows, for thou art the greatest of all pearls. Like unto the merchant who prizes the pearl from his commercial conception of its value, but who does not realize the operations and the accumulations of time toward the concentration of the most precious jewel of the water's depth, so he also, steeped in ignorance, sin and overbearance, may know thee only as thou appeareth to his deluded senses. Nevertheless thou art a king, a God—for noble and divine is thy origin, and thy majesty will come forth within its own due time. Tarry a little longer and have peace. Soon some fisherman will hoist thee up, and kings and princes alike will bow down before thee, anxiously reaching out their hands to thee and inviting thee to adorn their thrones.

Love, the most precious of all the attributes of God, is the light of this pearl, and reflects in God and man, laying bare before them the mystery of a universe. Love reflects unto thy anxiously seeking soul the all-including and unbounded wisdom, drawing unto thee all the highest and noblest as well as the lowest and most despised, that all may become united unto the presence of the all precious like unto the pearl, when in the ocean's depths she attracts the filth of the waters and the rays of the sun into an ever uniting reflector of beauty and sublimity.

As the pearl judges not the filth it attracts but in the quiet and solitude of the limitless deep labors and creates a miracle unobserved by the tumult of the world, so man, no matter how thickly he may be covered with filth and degradation, may work out the problem of life that adorns the lives of many, seldom recognized and often belittled and abused. As the light of day and night mirror themselves in the pearl, thus

man shall reflect his inner life to the outer realm and thereby demonstrate his light of understanding that outshines the fiery display of an Orion, leading a life corresponding to the higher nature, thereby proving his worth and value in comparison to which the procession of the stars fall short of their established splendor and light.

Arise, thou son of God; make haste, thou daughter of Glory, and meet the day of Redemption, for the door is open and the road is clear and safe. The raging storms have ceased and the roaring of the tempests has been calmed. Linger no longer; no longer stay. Become true merchants of perfect pearls. Sink the clasp of your will power into the depths of your heart and spread the network of brotherly love over the filth of poverty, for there you will make an enormous haul—a splendid catch—for God, the noblest and highest of our conceptions, will be among us to draw tighter and tighter the pearls of great price into a beautiful necklace adorned by brotherly love. As the pearl in the ocean's depth molds her life so God, in his tender mercy and love, will mold and form within our hearts the pearl of life everlasting; that pearl of great price that perishes not, but remains for ever and ever world without end. A light of lights the pearl of the ocean is; a life of lives she represents. And thou, O son of man, art the living word of God, a heaven, and a pearl that will remain forever incomparable and incorruptible. Go out into the world and let your light so shine before men that they may see your good works and glorify him, who has called thee to a life of preciousness and beauty, usefulness and glory. Reflect unto ALL the light of life and attract the best of pearls unto your bosom until at last the world becomes exhausted with

your hidden wealth. Then the ocean will give up her dead and the day of peace shall reign. Blessings of plenty will shower upon each head, drawing tighter and tighter the cord of friendship and set our higher nature of love to roam about in endless space, endowed with freedom and liberty.



NOTES.

Important to Subscribers

On account of complaints from subscribers who do not receive THE MAZDAZNAN we would like them to read the Rules on the inside page of the cover of this magazine, and to note the following: This magazine is published and mailed about the first of each month to every subscriber. If you do not receive your copy by the **10th** of the month you should notify us at once, giving in distinct and clear handwriting your **full name and correct address, number, street, town, county and state.** Do so every time you write and we can trace matters without delay. Do not wait for a month, for if one copy goes astray another is liable to do the same.

BACK NUMBERS of the "Sun-Worshiper" may be had at any time at the regular price of 10c a copy, with the exception of the January number, volume I, number I., which is 25c per copy. In subscribing for the complete volume no extra charge is made for the January number. The price of subscription for the full volume is One Dollar.

ATTENTION! The name of the month on which your subscription expires is printed on the wrapper. Please see that it is correct. If there is a mistake you will favor us by calling our attention to it at once so we may rectify it. If we have made any other mistake in the name or address we shall be pleased to correct it at the same time.

IN SENDING A CHANGE OF ADDRESS, please give the old address and also the new, so as to insure the prompt delivery of THE MAZDAZNAN.



Current Thought.

THE QUESTION of today is not one of muscle or brain but of—*nerve*.

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NERVES ARE not built by the muscles, nor does the brain invigorate them; the development of either the muscles or the brain is dependent upon the condition of the nerves.

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WE MAY develop muscles at the expense of the nerves, but cannot develop nerves at the expense of the muscles.

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WE SHOULD pay attention to nerve development, which will also insure us brain and muscles.

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THE QUESTION is not how to care for the muscles, but how to take care of the nervous system so as to insure to ourselves physical and mental control as well.

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GET DOWN to business and improve yourself in such a way as will give you satisfaction in both directions—the mental and the physical.

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EAT ONLY when absolutely necessary and use foods that require mastication. Turn the food in your mouth until it becomes tasteless and liquified, and then swallow it.

WHEN RETIRING to bed you are no longer to deceive yourself, even if it is customary for you to use deceptions during your waking hours. As you look at the clock and feel it is time to retire, do so at once.

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IF YOU ARE honest with yourself you need not utter special words in prayer. Just lie down and quit thinking, for you have no business to think when you want to leave the waking state.

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MAKE YOUR BED to stand north and south, with head pointing north. Lie on your right side and, without any consideration or contemplation, watch the current of breath in its downward path and in its return upward. You will fall asleep shortly and will get up in the morning refreshed and ready for action.

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IF YOUR NERVOUS DEBILITY is great, and nervousness chronic, take a few breath exercises in the evening. Resort to a cold water sponge bath and drink a cupful of rose leaf tea just before retiring to bed. Take a linen cloth, wet it in cold water and tie it around the left ankle. So as not to wet the bedclothes you may pin another cloth over it. Then go to bed, stop thinking, and keep on breathing. You may consider the breath to be descending as if on a winding staircase, and as it passes down you may count the steps. When the breath is on the ascent do the same, but do your exhaling slowly and the counting of the steps with slight hesitation. Should any idea force itself upon you from the drifting realm of atmospheric space just run up and down your staircase of breath in fortissimo,

gradually grading into andante. All the intruding ideas will vanish. You will be surprised how easily one may put himself to sleep.

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TO ENJOY a good night's rest it is well to take a dry towel rub all over the body, particularly over the back, the chest and abdomen. In the morning sponge the upper arms and wrists with cold water.

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IN CASE your bladder and kidneys are weak, drink nothing for two hours before retiring to bed. Just take a cold water sponge bath all over the abdomen. If constipated besides being nerve strung, wet a towel in cold or hot water, according to your temperament, and place it over the abdomen, pinning a flannel cloth over it. Drink hot water or parsley tea when in bed.

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WHENEVER you do not feel just right, abstain from food entirely for a day or two. Before commencing to eat again, take a teaspoonful of oil to a cupful of hot water, adding a pinch of salt. Drink contents as hot as you can. Repeat this two or more times during the day, if desired. Eat nothing else. The next few days start eating hard tack and some fruit. Eat sparingly, slowly and masticate thoroughly.

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WHATEVER your trouble, don't get alarmed. Keep your mind quiet, but make your body work. Do not give up. Empty your lungs to their utmost, then stop all breath action for five seconds or more before you inhale. Repeat this a few times and you will be so pleased that you will never fear to face sickness.

Cross-Cuts.

REV. WILLIAM S. RAINSFORD of St. George's Episcopal Church, New York, is being accused by another colleague of rank heresy. His sermons are claimed to be too radical. It is said Brother Rainsford "called the apostles to account for the many mistakes they had made," and that in another sermon he declared "the kingdom of God was not a world power at all, but a spiritual kingdom in men's hearts," and also "that there is no hell." Were Brother Jesus with us he would go our Brother Rainsford one better. Jesus dared to say: "Ye fools, to believe all that the prophets have said," and he did not care a whiff for the opinions of his colleagues.

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"THE man or woman who deliberately avoids marriage is in effect a criminal against the race and should be an object of contemptuous abhorrence by all **healthy people**."

Such is the language of President Roosevelt, the typical incarnation of the present American spirit. By "*healthy people*" must be meant the Mazdaznan as beside them there are no "healthy people" from the president up or down. But the Mazdaznan as a people abhor no one. They hold with Jesus, "Judge not, lest ye may be judged also," and "He who is *without sin* among you let him cast the first stone upon her."

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SINCE the unmarried are to be abhorred by all "healthy people" there will be but few people able to follow such advice. Even the creator of such aphorism as the above is by no means to be classed among the "healthy people" as the eye-crutches upon his visual organs give us undeniable proof of an affliction of a rather

peculiar nature. When taking a peep into his family life we find reports of sickness, illness and afflictions of quite frequent occurrence, so there will be no danger of "contempt" for old maids and batchelor from that end of the house, praise the Lord. We ask all the children of Israel to join us in a hearty Amen.

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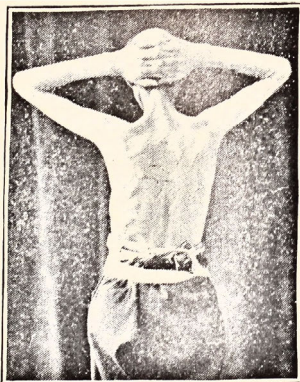
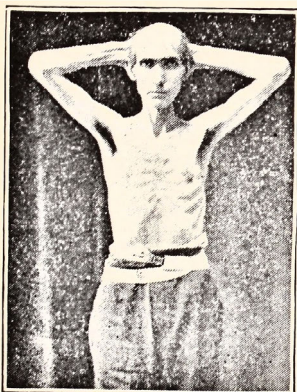
SISTER ELLA WHEELER WILCOX has lately been heard of on marriage and eulogizes it as follows:

"Personally, I would rather see a woman two or three times married than never married at all. I cannot say that I am an ardent advocate of very early marriages or of very large families."

Well, there are many things we would rather see personally, but it is not always proper. The delicate woman who has sense enough not to bring more misery into the world is by far greater than the strong woman who increases and replenishes the earth in a haphazard way with creatures who would be a disgrace to the name—*animals*. The man, diseased in mind, body and soul, who loves goo-goo-eyeing, hunting, liquor-bibbing, smoking, chewing the tobacco rag and licentiousness more than the welfare of the human race, would bestow a favor upon the fairer sex and the world at large by remaining single until he learned to control his passion and appetite and felt the responsibilities of fatherhood and married life before venturing upon such holy ground. That man is superior in every respect, who can lead a pure and just life, remaining single and undefiled, thus standing out as a monument of the possibilities of conquering nature and proving the power of will and mind over matter. Let us attend to our own business first and be charitable unto ourselves, removing from out of our being obstacles that are a hindrance to the progress of the whole human race. Be it so.

Absolute Thirty-Day Fast.

On Friday, March 13th, 1903, Brother D. H. Daly of Chicago, completed a thirty-day fast. He has gone through several fasts during the past two years, some of them as long as fourteen days at a time. Brother Daly is forty-eight years of age. He never knew what it was to be well for even one day. His troubles were many, and his physical and mental complications were of a nature that baffled all the sciences. He was given up for lost by the most eminent professionals. Since then his advisors have dropped out of sight one by one, while "he still liveth."



D. H. Daly after Thirty Days' Fasting during Lent season, who attended to all his work at the same time. Although losing nearly thirty pounds he showed greater breath capacity than the average athlete. He promises to fast again.

Brother Daly, who is a contractor for tin and copper work, attended to all his work as usual and without any interruptions. He attended to all the tin and roof work

of the Mazdaznan Building on 3016-3018 Lake Park Avenue, and designed and made with his own "ten lost tribes of Israel"—his hands—the beautiful and much admired sign, which he donated to the institution. His thirty days' fast has proven a great success. He drank but little water, breathed a great deal, and attended the various classes of the Mazdaznan University, the Mazdaznan Society and the Mazdaznan Club. He broke his fast on orange juice, living on it for several days. Then he was put on one teaspoonful of Sylmar olive oil to one cupful of boiling water with a pinch of salt, three times a day, for a period of five days. For five more days he continued to live on several cupfuls a day of bouillon, made from carrot, onion and tomato, one of each, one tablespoonful of barley, four tablespoonsful two of olive oil, quarts of water and a pinch of salt, boiled down to a quart for an hour and a quarter. He used the broth only. Next he was put on shredded wheat biscuits, toasted, and fruit, for several days, and is now living and will continue to live, until June, on "hard tack" and fruit, alternating with the shredded wheat biscuits.

While living on the hot water and oil Brother Daly was advised to take a Turkish bath to improve the skin action. He went to the Palmer House. Here they refused him a Turkish bath on the ground that he was too weak. He weighed but 98 pounds, having lost 30 pounds during his fast. But he was determined to get the bath, telling the manager about his thirty days' fast and that he was acting under the advice of his doctor. Such revelation brought on quite a commotion in the establishment. People with clothes on and without any clothes piled in from all over the house to "rubberneck" at the "living wonder." Like wildfire the

news spread in the hotel that a man who had fasted thirty days wanted a bath. Men with silk hats, stiff hats and some soft heads congregated about, and the inquiries "where is he" made one think of Barnum's great success. After much controversy Brother Daly was permitted to take the bath. Here it was where the fun started. The attendants would call around every minute to beg him to leave, but Brother Daly went through all his exercises and was going to have his money's worth. And think of the fun he had in being viewed by a curious and anxious crowd of idolators.

Brother Daly took another Turkish bath fourteen days later. He knows now what it is to feel well. His business has picked up ever since he started in the Mazdaznan work and he feels that he will be able to take a forty days' fast before long, for the purpose of renouncing the flesh and the world.

News from Fasters.

MRS. McNEIL has completed a fast of 28 days. She then dieted on hot water and oil and later on vegetable broths. Just now she lives on fruit.

SISTER HELEN MUSSER of Chicago has completed a twenty-one days' fast with most satisfactory results. She feels that she has gotten hold of herself in a way that will make her a staunch supporter of the good work and an example worthy to pattern after.

BROTHER JAKE DOORNHEIM, the Sentinel of the Society, and its most ardent supporter, has once more completed a fifteen days' fast, bringing on a natural action he has not had for more than twenty years.

BRO. WILLIAM WISE, who now resides in Denver, has completed several fourteen days' fast. His wife and children will join him in Denver shortly.

EVERYONE of the Council of Twenty-Four have gone through repeated fasting of shorter and longer periods.

AT LEAST ONE THOUSAND of our Chicago pupils have gone through the Spring fast during Lent season, of from three to fourteen days' duration.

THIRTY THOUSAND of our pupils in America alone are taking their weekly fast of thirty-six hours' duration, abstaining from food absolutely.

CHRISTIANS talk about fasting and then fill their stomachs. The MAZDAZNAN hear of fasting and **do** it.

THE CHURCH teaches fasting, but demonstrates denial of the corpse dish only while filling up on foods. Such a business!

THE SECTS are continually harping on fasting and prayer, but do not even demonstrate denials. What is the matter with these dry bones of Hesikiel? Is it not about time for them to hop around a little? Get a move on, you cripples, and get to the fountain that offers you one more opportunity to become healed, that you may have power to save your soul at the end of days.

WE SHALL make it a point to publish in detail the method of fasting pursued by our pupils and detail the results.

ALWAYS bear in mind that fasting itself requires no particular study except the observance of deep breathing and an occasional thorough emptying of the lungs. The dieting after a fast of several days needs to be strictly observed for at least one month.

Physical Culture Department.

Conducted by W. H. Miller, R. S.

ARTICLE V.

TO GET A BEAUTIFUL NECK.

ALL women desire to have gracefully formed necks, well developed busts and nicely rounded shoulders. In order to develop these three physical graces they waste many hours in treating with cosmetics and trying to patch up those parts which nature has apparently slighted. They seem to forget the fact that in order to develop one part of their anatomy they cannot neglect the others.

A well formed bust, a symmetrical pair of shoulders and a swan-like neck are what most men admire in woman and what artists and poets rave about. A combination of these charms is rare when one tries to find them among the average class of women.

It is an amusing sight to notice the different shaped necks and the grotesque efforts of their possessors to hide them from the vulgar gaze of the sterner sex. Some women resort to tremendously high collars and neck protectors that reach nearly to the ears, torturing themselves in order to screen their physical shortcomings. Their vain endeavors at concealment tend to draw attention to them rather than ward it off. Men with skinny necks are as sensitive about their appearance as women, and you sometimes see a man hidden in a collar which very closely resembles a cuff, and his neck is made so stiff that he is in constant torture,

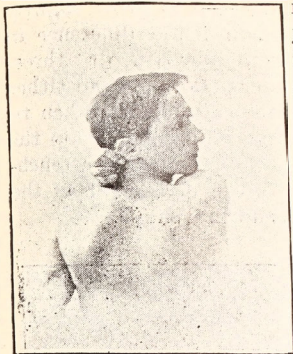


Fig. 1.

To gain control over the muscles of the neck throw your arm around and in front of you. Keep putting your hand on your neck until you get hold of your ear. If you do not succeed at once, continue to practice until you do. Throw up your neck as you inhale and while holding the breath get hold of the ear and pull it gently. It will remove those wrinkles around the eyes. Exercise for two or three minutes each day.

There is another thing which is often noticed. It is a fleshy young woman with cheeks hanging down flabbily over her collar and between them is an enormous double chin. This woman does not want to look like an idiot. She will attempt everything she knows of to make her face and chin thin, but never does the proper thing. She attempts to deceive herself into the belief that her neck is thin by wearing such a tight collar that she can hardly draw her breath. This makes the neck and chin more prominent to a close observer.

If this woman was to wear little or nothing around her neck her appearance would be greatly improved. A ribbon worn loosely would add color to her complexion and an almost irresistible charm to her general appearance.

A symmetrically formed neck—not too fat or not too thin—should measure from one-quarter to one-half inch larger than the circumference of the calf of that particu-

lar person's leg. Athletes, however, are an exception to this rule, as wrestling causes the neck to grow slightly larger. In the ordinary person if the difference in measurements is greater than one-half or three-quarters of an inch there is a lack of development either in the neck or leg and an exercise should be taken to remedy it. Toe dancing and rope skipping develop the muscles of the legs while all sorts of stretching, wrenching and massaging will improve the circulation of the blood and bring the neck to its normal shape.

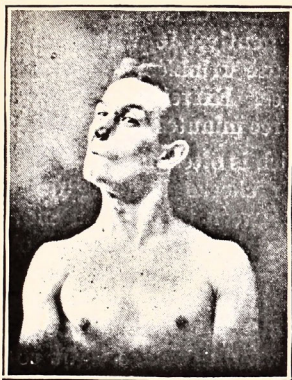


Fig. 2.

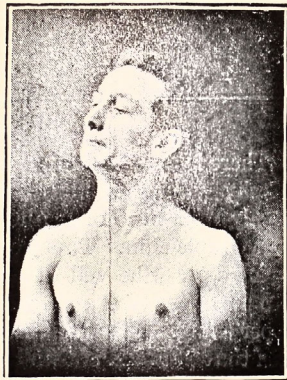


Fig. 3.

The best method for women to adopt to develop the neck is rather difficult, for they must necessarily stand in front of a mirror while going through this exercise. Uncover the neck and bust and go through all the exercises shown here. (Fig. 2 & 3.) Also turn your neck forward, backward and to both sides, always slowly and with muscles tensed.

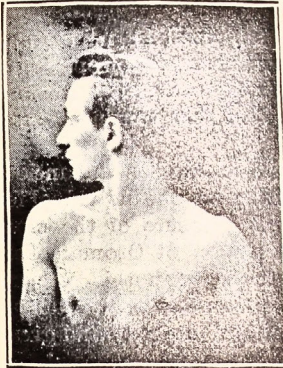


Fig. 4.

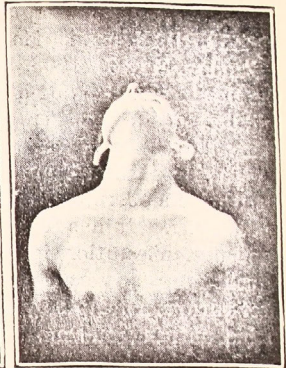


Fig. 5.

To get a good, solid face you should make faces at yourself in the mirror, bringing every muscle into action. If your face is fleshy this exercise will make it thin. On the other hand, if your face is thin you should fill your mouth with air, distending the cheeks, then pucker the lips and exhale the air through them in short puffs. Repeat this for several minutes and in the course of a few weeks you will notice a great improvement. Dr. Hanish has explained this at greater length in his lectures on proper breathing and the attainment of health, so to repeat it here would be an old story to his students. Figs. 4 and 5 exercise daily.

To get a nice clear complexion it is not necessary to put your head in the flour barrel. Keep your stomach clean and purify your blood. Steam your face occasionally and then dash cold water over it freely. Rub dry with your hands and you will find this treatment much better than all the cosmetics in the world. Besides it is free to you.

All About Our Opening.

SATURDAY noon, May 2d, until 11 p. m. and Sunday, May 3d, 1903, was the inspection opening of the Mazdaznan Building in the city of Chicago, the first building of its kind erected on this continent after many thousands of years.

The Mazdaznan Temple Association is an ancient institution modernized, claiming no one individual for its founder. It has been the pleasure of the most humble manifestation in the person of Otoman Zar-Adusht-Hanish, to continue the work in this country after various attempts by his predecessors. It was due to his untiring and most faithful integrity and great sacrifice to build up a work of the most wonderful, elevating, inspiring, liberating and individualizing nature which has many imitators but no equal. Every known system embodies some of its health giving features and every ism copies its teachings as rapidly as they can possibly get an idea of the tremendous power that lies within its storehouse of universal knowledge. In the year 1900 it was decided to select Chicago for a station. It has made its power felt more than anything that had ever come to Chicago. It has brought the great and most worthy gospel of liberty into the homes and hearts of all classes of mankind and made plain the way that leadeth to the very pinnacle of God's own Temple.

Among its pupils are the very highest of people of commercial, social, scientific and religious standing, as well as those of the humblest station in life.

In 1902 just before the close of the season a petition signed by 144 pupils was handed to Otoman Zar-Adusht-Hanish requesting the establishment of the

headquarters in the city of Chicago, promising the support morally and financially until such project be effected. The Doctor accepted the petition in good faith and prophesied the headquarters for Chicago. Twenty-four of the one hundred and forty-four came up to their agreement and at the time several hundred dollars were raised to set the work on foot. Brother Barteau, in company with Brother Dittmann, was instructed to look for a suitable site. In the fall of 1902 when the Doctor returned there were many propositions on hand, but only six hundred dollars had been contributed to help the Doctor in establishing a headquarters. As the Doctor believes in the idea that a prophet can only be a true one when he makes his prophecies come true in his own days, he at once proceeded to negotiate for a site. After looking at a few sites he decided without any hesitation upon the building now occupied. This building was erected about 13 years ago by the Farragut Boat Club, which disbanded and was later occupied by the Hamilton Boat Club which now has its own quarters in the downtown district. After the removal of the latter the house was empty for about five years and was going into complete ruin. The building had to be completely overhauled, a new foundation laid and almost entirely rebuilt. The Doctor bought the building outright and instructed Brother Dittmann to renovate it in the best possible manner irrespective of expense. For six months work was going on continuously which kept Brother Dittman very busy. With the aid of Sister Barteau, Doctor Hanish planned the furnishings of the building, selecting goods at Marshall Field's, Revell & Co., Mandel Bros., Siegel, Cooper & Co., A. M. Rothschild, Kennedy & Co., Phalin Bennett, 65-75 31st st., Magnus Marcus,

3706 Cottage Grove. The pianos are furnished by Nelson & Crane, 268 Wabash Ave., who have most liberally donated several hundred dollars of the purchase price. All the furnishings are of the very best and most substantial that money could procure, and everything most artistically designed.

The paintings framed in most costly and elaborately ornamented frames, were furnished by Brother Stuart, America's greatest artist of the northwest and the west.

The contract work was done by Henry Rahn, D. H. Daly, Harry Hoag, Bonneville & Co., Campbell Electric Co., and others.

Mazdaznan friends can point with pride to their headquarters, and feel that whatever Mazdaznan do it must surely be of the best, however plain and modest.

Brother Dittmann is in charge of the building and has been appointed to hold position as manager and secretary of the Mazdaznan Health University, the Mazdaznan Publishing Co., the Mazdaznan Club and private secretary to Otoman Zar-Adusht-Hanish of the Mazdaznan Temple Association. It is the object of the association to erect buildings of a similar nature in other cities and have them conducted by the most faithful, who will prove self-sustaining.

A Lost Letter.

Did You Write It, or Was It Intended For You?

THE following letter was found by a class member and sent to us for publication so it might reach the person for whom it was intended. When found it bore no address or signature, so it could not be forwarded to its destination or returned to writer. Can you guess who wrote it, or do you recognize any of the conditions described?

Dear Friend: So you took the Health and Breath Culture Course. It did you a great deal of good, too, didn't it? Wasn't it a grand thing to learn how to breathe and send the purified and revitalized blood dancing out through your veins, carrying the glad tidings of health and regeneration to all your cellular tissues! Don't you think it is the grandest thing that ever "came down the pike?"

There was your friend A., who literally breathed new hair on his bald head. And there was B., who had worn spectacles for many years, and who discarded them. Our old schoolmate C., for whom we predicted an early end by way of the Galloping Consumption route, did he not fool us and the know-all doctors of the old school? He forgot his cough and straightened up his spine, threw out his chest, and is now as spry as he used to be when he was captain of our baseball team. And there was D., who, when he joined the class of Breath Culture, had a distended stomach as large as a politician and who breathed so loudly through his mouth that it seemed as though he had an air pump concealed somewhere in his clothes. Have you seen him lately? He has fallen away like one with the plague until he weighs but 180, when he used to weigh very nearly 300 pounds. He is as

lively as a cricket and the old "heaving" style of breathing has left him, he says.

And there was E.'s wife. Poor woman, how we used to sympathize with her. She had been an invalid almost since her wedding day, and the doctor's bills poor old E. had saddled on him weighed him down, and his constant care for his better half had made him prematurely gray and his face was full of wrinkles. You should see these people now. It was my pleasure to meet them unexpectedly in the park one afternoon recently. I would not have recognized them had they not called me by name. Talk about your grand transformation scenes, your lightning change artists and the like! I never saw anything to equal it. They were both walking along as easily and as happily as they used to stroll when we knew them in the "good old days." It was the greatest surprise I have experienced since joining the classes. I did not know they were students in the course until after a few minutes' conversation, when I asked them what had caused such a wonderful and complete change in them. They both told me of the Breath Culture course they had taken and of an Intermediate course and advised me, for my own good, to go and do likewise. When I told them I was also a meek and lowly follower of the greatest teacher of modern times, their joy seemed to redouble in its intensity. We went to their flat, which is near the park, and enjoyed a real "feast of reason and flow of soul." It seems they did not attend the classes on the same evenings we did, and we were so near and yet so far. They told me of people who had joined the classes and had made greater progress than even they.

I am sorry you have been called away from the city so unexpectedly, as we have joined the Intermediate

Class, and it is simply immense. Have had two lessons and they are worth more than a year's salary as president of the Coal Trust. How the Doctor made us all squirm the first night when he scraped the varnish off our language and called a "spade a spade." I went home feeling like the worst sinner that ever lived, but he had placed the means of salvation within my reach. To say that I grasped for it as a drowning man snatches at a straw is putting it mildly, and now I know that I am saved. Saved? What from? I wish I could tell you, but the best thing for you to do is to return as soon as possible, even if you do lose some money, and learn for yourself.

Does it tire you for me to write about our old friends? I could go all the way through the alphabet and tell you of the changes that have taken place in our friends who are Mazdaznan students. I could also tell you of some whom it didn't teach at all, but you never cared to know those people, even in the old existence.

The next time I write you, I shall not gossip about our friends, but shall tell you how I took up the diet question and what it and fasting has done for me.

Yours as Ever, H.

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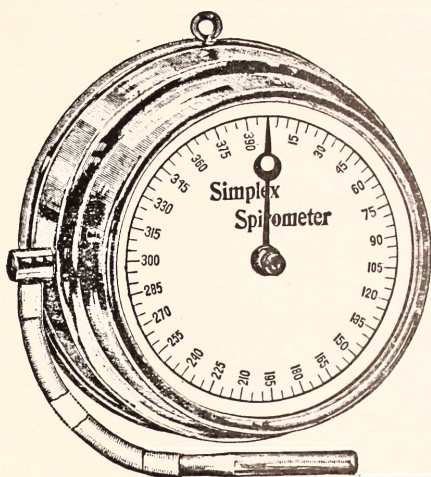
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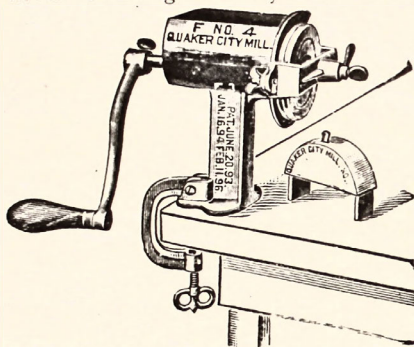
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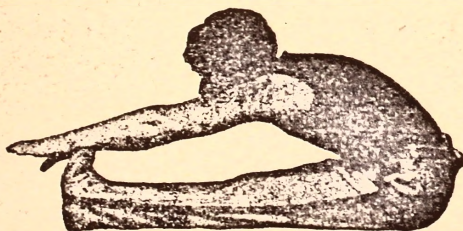
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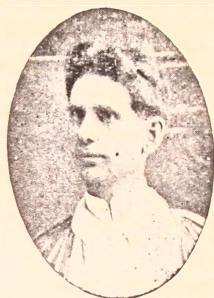
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Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not

Vol. II.

Chicago, June 1903.

No. 6

All the reading matter in this magazine is written by the editor,
Otoman Zar-Adusht-Hanish, except when signed otherwise.

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Mazdaznan Society.

This society shall be known as the Mazdaznan Society and shall be affiliated with the Mazdaznan Temple Association as its educational center. The object of this society will be — To Voice Individual Sentiment as expressed through the Mazdaznan spirit, to labor toward Liberty and Freedom in all things, to bring together and unite those persons of congenial minds who recognize the necessity of self-reliance and who have become conscious of the unlimited possibilities that lie within them and which they desire to more fully and perfectly express through collective action as a means to such desired end.

It shall be the purpose of the society to outline such work as will prove uplifting to its members and to answer their demands for advanced education as occasion would warrant.

It is the further object of the society to promote a spirit of comradeship among its members by furnishing opportunity for the exchange of service, ideas, experiences and association.

The society shall also endeavor to make it possible for the most aggressive and unified work to be carried on in directions most conducive to the welfare of its members and to all mankind.

The object of the society is purely educational, ethical, collective, intellectual and social, furthering one another's unfoldment of capacities and abilities.

The society shall be simple in its organization, open freely and without question to every class member who may wish to join it and in which the individual may be absolutely free to seek and live the truth according to the dictations of his own individuality.

The affairs of the society shall be conducted under the general supervision of a Prefectorship of Three and an executive committee of Twenty-Four—twelve ladies and twelve gentlemen.

This committee shall have a secretary, a treasurer, an assistant treasurer, a recorder, a librarian and a sentinel, these officers to perform the customary duties of their respective positions.

A general membership card shall be issued annually to each person said card admitting the member into the confidence of all members of the Mazdaznan Society and affiliated with the Mazdaznan Temple Association throughout the world for the current year ending December 31st.

There are to be no fees or dues, but the members of the society volunteer to aid to the best of their ability, by subscriptions, donations, work and in other ways the good work of the Mazdaznan Temple Association, both in its educational work and toward the establishment of a central headquarters in the city of Chicago.

The Society will meet every Friday at 8 p. m., at University hall, 26 Van Buren street, where light refreshments will be served. Other meetings will be announced at such weekly gatherings, the Programme and THE MAZDAZNAN.

Send for an Enrollment Blank for General Membership and return with your name in full, your occupation, trade and business, your present address of street, town, county, and state, to

Mazdaznan Society, 26 Van Buren street, room 332.

The Mazdaznan.

Vol. II.

Chicago, Ill., June, 1903.

No. 6.

Little Sparks from the Anvil.

"ACCEPT NOTHING unless you can give an equivalent in return," is a principle governing all planetary life.

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THE Mazdaznan teaches religion from a universal point of view emerging into individuality. Recognition of the ALL and realization of the ONE is its principle.

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STRANGE as it may seem, the Mazdaznan recognizes no authority other than God—and God in All.

* * *

MAZDAZNAN is the only system that claims no God, no creed, no textbook, no authority. Mazdaznan lives it all.

* * *

THE unbeliever says, "there is no God;" the Believer claims "there is a God," and in their controversy neither can get into the presence of God. For a Mazdaznan it is enough to see them quarrel and call out "my God," which the others can never comprehend, for they lack the sense of knowledge and understanding.

* * *

NOT with belief in creeds and dogma, and the confession with our lips and our hearts far from God, but "with deeds" that follow us throughout all life cycles we prove the "presence of God."

THE Mazdaznan is an institution that surpasses in age anything known to antiquity and yet it was possible for the philosophy, religion, science and sociology taught by that system to come down to our generation pure and undefiled.

* * *

THE infallible textbook of the Mazdaznan, to which believer and unbeliever alike must resort for substantiation of their claims, is the Open Book of Nature, to be interpreted in accordance to the innermost desires of one's own heart. The reference book is a life of experiences pure and undefiled. The law is the one of love to God, and the commandment like unto it, "Love thy neighbor as thyself," and "Do unto others as thou wouldst wish to be done by."

* * *

"Mine is the earth and the fulness thereof," and as a child of God I am an heir to the wealth of God's dominion. "There is plenty and to spare."

* * *

IF REMARKS made by your neighbors against you affect you it is because of some truth back of them. If you leave them unnoticed they will be dispersed as chaff before the winds, and your accusers will come to naught.

* * *

ONLY when we "take to heart" the unpleasant things spoken of us by our neighbors, we will suffer and perpetuate conditions of trouble, while if considering the source of gossip rather than gossip itself, we shall be charitable enough to treat the gossipier with silent contempt.



Higher Culture Studies.

The Great Merit of the Ordinary Fly.

For many years the fly has been a subject of much study by naturalists and repeated attempts have been made to accuse this little creature of being harmful, which, in the language of science, is summed up like this: "Flies in nature probably always carry bacteria with them." The proof is still to be forthcoming; so far nothing but assumptions and probabilities. In the language of an authority the conclusion is this: "It is probable they can and do carry the germs of any disease which offers them an opportunity to come in contact with infected material." All investigations from an experimental point of view have not offered the least material—to convict the fly of the many accusations made against her. She is no more a sinner than her accusers to whom Jesus would have said: "He who thinketh himself without sin among you cast the first stone upon her." Like all other insects, and perhaps more so, a study of the fly offers a tremendous realm of knowledge when investigating her nature and origin. Her utility and purpose in life grow more sublime as we become better acquainted with her and learn of the true relationship existing between us.

The Usefulness and Purpose of All Insects and Creatures.

There is nothing in all creation, however insignificantly small, but that it has a purpose most conducive to the perpetuation of life energies. The ant gives us an

object lesson of determination and tenacity worthy to pattern after, but with all its good qualities it shows partiality and selfishness. The ant shows a great many traits pointing to absolute selfishness irrespective of consequences. Even the bee, which we praise because of her industry, is merely so because of her desire to store up food for the purpose of increasing the bee kingdom.

**The Greater Blessings
of the Presence of a Fly.**

How different it is with the fly. Unconcernedly she darts about, busily engaged exercising her energies for a purpose, which proves of vital importance to nature itself. True, you see her preferably sitting at places offering something to gormandize upon and oftentimes she proves a rather unwelcome guest. But how do you know but that after all she is of greater blessing than you anticipate? As the spring and summer days grow sultry the fly congregates more readily in houses, becoming quite pernicious and audacious in carrying out her mission, making you think she is rather an insupportable sponger. But such is our idea insofar as we are ignorant of the object and purpose of life and its varied manifestations, and because we jump at conclusions without any consideration, acting from impulse on the spur of the moment, owing to our yet insufficiently developed nature. When the fly seems determined to sit on your lip or the morsel of food you are raising to your mouth, although only for a moment, it means more to you than it does to her. It is not that she envies you your food, not that she fears this to be her last opportunity, for the table may be laden with foods and she could satisfy her hunger abundantly. Nay; her purpose is not to rob you, but to protect you

from approaching harm. If you but knew her purpose and the true angelic object of her actions you would place her in a gilded casket after she had breathed out her last. And her memory to you would be by far greater and of more impress than all the dry bones of the saints in the shadows of death.

**The Separation in the Air
and the Consequent Cause to Bacterial Life.**

Remember that all foods of a saccharine nature attract the nitrogen of the separating air that is presumably diligent on a sultry or warm day. The air particles thus affect the food as soon as they become exposed to each other. Foods begin to change their color and turn aciduous. Such air becomes impoverished by virtue of the liberation of the positive electrism and in nature turns negative, changing into a germ creative tendency and the purpose of the fly is to absorb the intervening organisms.

**The Redemption of Food
From Destruction.**

As long as the air keeps up its elasticity or expansive powers the breath capacity of the organized beings will not be retarded. When the air begins to diminish its elastic tendencies it assumes a heavy, vaporous nature, which falls like unto the dew on objects of a more collectively individualized character that show tendencies of relationship, of which foods of all kinds, especially those of a more compound nature, receive these dews more readily. It is the mission of the fly to avail herself of such opportunity to exert her nature over such phenomena and by her contact with them convert them into volatile substances, thus redeeming the food to a safe quality for our consumption.

**The Fly as a Bacteria Destroyer
Rather Than a Promoter.**

Where no such conversion takes place the food proves of detriment to the degree it is imbued with these animalcules. The fly does not desire to prey upon your food, for her construction is of a nature less gormandizing. She has it for an object, when not engaged in the conversion of positive electricity of the atmosphere, to redeem substances of a perpetuative nature from destruction. The fly thus becomes an antidote for poison, absorbing everything of a poisonous and bacteria nature, whether it be of food, animal or man. She is so ingeniously constructed that she absorbs it all and converts it for better purposes, just as the seed put into the ground absorbs from the germ-breeding manure buried below the surface the substance of a perpetuative nature, converting the uselessness of things into usefulness by virtue of its own intelligences.

**The Fly as an Equalizer
and Distributor of Electrism.**

How thoughtful the fly and how untiring and everlastingly engaged she is we shall see as we watch her bespattering polished objects, in particular metallic pieces found in one's room. Why should she do that? She resorts to this work on extremely hot and sultry days, when her services are not otherwise demanded by nature. The reason she engages in such work is that polished objects attract more readily the positive electricity in a room, thus impoverishing the atmosphere of its nitrogen, making the atmospheric currents largely negative. For the protection of the operative process the fly sets to work to bespatter the objects.

At the same time she absorbs the overabundance of negative action, compelling the positive electricity, which has so readily collected to the surface of polished substances, to reunite with the rest of the air currents. Place a golden candlestick in a room and watch the flies go for it. Why should the flies be so perniciously active after gold? Because gold attracts positive electrism. It is for this reason that you gild your lightning rods. Even the highly polished furniture and glass, particularly window panes, are visited by the fly. Although it is thought that glass is a non-conductor of electricity, the positive electrism does collect to its surface very readily, and it is for this reason you use glass as a proper means to demonstrate the visibility of free electricity in the air by a little rubbing. This bespattering of the window panes and other bright objects calls out a chemical process which proves of value to the air contained in a room insufficiently ventilated and of a stagnated condition. The more these valuable winged chemists bespatter such objects all the more is the electricity compelled to reunite with the air in the room, as the excrements of the fly make the surfaces useless to the collection of positive electricity.

**The Great Reward Hidden
in the Purpose and Knowledge of Things.**

The operations of the little fly bring forth wonderment and astonishment the more we come to consider her usefulness and great, indeed, is He who has created her, and so ingeniously constructed her body to prove of such inestimable value that perpetuates operations of a nature wholesome to the rising of a more advancing process of creation.

More and more the scales will fall from our eyes as we behold the usefulness of all creatures and their great

purpose in paving the way for the accomplishment of the great work of redemption from the beginning of all time even to the end thereof. And how joyful we shall be to welcome all creatures unto our bosom as the manifestations once entertained and now presented before us to recall unto our mind the pleasures of the past, pointing out the way towards a still grander future, that promises to reveal what no mortal eye has seen, no man's ears have heard, no sage's mind has entered, but permitted to behold by him who has answered his purpose even to the end.

NOTES.

Important to Subscribers

On account of complaints from subscribers who do not receive THE MAZDAZNAN we would like them to read the Rules on the inside page of the cover of this magazine, and to note the following: This magazine is published and mailed about the first of each month to every subscriber. If you do not receive your copy by the **15th** of the month you should notify us at once, giving in distinct and clear handwriting your **full name and correct address, number, street, town, county and state.** Do so every time you write and we can trace matters without delay. Do not wait for a month, for if one copy goes astray another is liable to do the same.

BACK NUMBERS of the "Sun-Worshiper" may be had at any time at the regular price of 10c a copy, with the exception of the January number, volume 1, number 1., which is 25c per copy. In subscribing for the complete volume no extra charge is made for the January number. The price of subscription for the full volume is One Dollar.

ATTENTION! The name of the month in which your subscription expires is printed on the wrapper. Please see that it is correct. If there is a mistake you will favor us by calling our attention to it at once so we may rectify it. If we have made any other mistake in the name or address we shall be pleased to correct it at the same time.

IN SENDING A CHANGE OF ADDRESS, please give the old address and also the new, so as to insure the prompt delivery to
THE MAZDAZNAN.



Current Thought.

BECAUSE of the mistaken idea as to the law of nature and its consequent misapplication, we feel from early childhood the rod of chastisement, and while growing into manhood and womanhood we show unmistakable signs of a waste of energies and a loss of vitality.

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BREATH and the power of breath is being lost sight of in all the studies of nature. For that reason we have many troubles to encounter. Let us pay attention to the effects breath has upon us in all its phases.

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WHEN LIFTING objects or when sitting down, exhale first; inhale when getting up or lifting an object.

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WHEN INHALING do not throw up your hands. Inhale first. Then elevate your hands. While arresting all breath action you will find it helpful in moving or taking down heavy objects. You may exhale at any time.

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TO CONTROL the mental part of our nature and dispel troubles of the mental realm there is no need of holding the thought, of which you cannot really be conscious when in a negative condition. Simply take a deep breath and retain that breath for five or more seconds. Arrest all breath action. Then empty the lungs thoroughly and repeat the exercise several times.

IN EXERCISES, whether of a physical or mental nature, we should make it a point to direct our breath in such a way as to correspond with the movement or thought entertained.

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SUPPOSING YOUR physical annoys you, the throat troubles you; supposing you have a cold or a sneezing spell; supposing you have a pain in the side, or in the chest; supposing you feel physically wretched and yet your presence and your personality is absolutely required. Everything is dependent upon your action and your leadership. What can you do? Resort to stimulants, which are uncertain and after all cannot brace you up enough to fight your battles? Take nature's own remedy. Just empty your lungs to their utmost, the chest well raised and body bent a trifle forward. Be sure your jaws are relaxed. Keep on emptying the lungs, and then stop all action for five seconds or longer. The longer the better. Then inhale. Fill lungs well and immediately after empty them to their utmost and stop all action, as before. Repeat this several times. The result is surprising. You can go on with your work and do something more for yourself at a more convenient time.

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WHEN THE breath is short, spasmodic and heavy, with a tendency to gasp for air or to sigh, the best thing for you is to take a few rapid breaths, emptying the lungs thereafter, and when perfectly emptied, stop the action for three or four seconds before you inhale. Continue to do so for six times and the condition will improve. In this way you will rid yourself of headache, cold in the head and nervous tension, as well as gas on the stomach.

THE BEST and most rational cure for any disease is to breathe more, to eat less, to diet, to fast for days, to exercise the joints of the body, and to do manual labor so as to get a change of ideas for the better.

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AFTER arising in the morning take thorough towel bath, stretch the body in every conceivable way, empty the lungs thoroughly, take full breaths for several minutes, and then go to your work.

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WHENEVER you do not feel well you naturally have no appetite. This means that you are not to eat, but rather breathe more instead, and to take up exercise for the body. You want to work at something that will make your body perspire and you will soon get well.

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THERE ARE but two principal factors to be considered in our body, viz., the digestive organs and the generative functions. First of all, the diseases arising from improper digestion and consequent abnormal evacuations must be treated from a rational standpoint. It will be necessary to cleanse and purify the digestive organs, and the only way—the quickest, safest and best—is through the alimentary canal, washing it thoroughly. Before a disease of a delicate nature can be removed the digestive organs will have to be attended to. Then the generative functions will submit to adjustment.

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DAILY evacuations are no assurance of a clean colon, as the colon may distend to nearly twice its natural size, leaving just a small opening in the center through which to carry off portions of recent waste.

Do NOT eat breakfast until after you have worked for several hours and have created a hunger that can be stilled with a crust of stale bread and an apple. If that does not fill the bill you are not hungry, and you should continue to work until the crust of bread becomes a really toothsome morsel.

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IN ALL cases of abnormality of health it is our object to use material agencies merely "as a means to an end," and not as a means to be resorted to for all time, including the possibility of emergency. When advocating "means to an end," we expect persons going through "home cure" to retrace their wayward steps and in times to come "to sin no more," but live a just and upright life, lest the means resorted to for relief, although insuring it for the time being, will become burdensome and a curse. There must be reason in all things, as nature will revenge itself should we continue to impose upon it.

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IN "FLUSHING the colon" you should use as much water as you can comfortably hold. Insert a flexible rubber tube ten to twelve inches long into the rectum and work it gradually into the colon, using water as hot as your own hand can bear it. Use castile soap to give the water a milky appearance. Follow the flushing night after night for ten nights, adding more water daily. Take the water lying on your left side. Lie on your back for ten or more minutes when retaining the water. Knead the bowels. Expel the water when you can hold it no longer and repeat the flushing with clear warm water.

Cross Cuts.

NEAR WATERLOO, Iowa, a woman 116 years of age has passed out into the beyond. Her name was Katherine Barrett. She was born on the Isle of Wight Nov. 1st, 1786. When 100 years old she was employed as a laundress in a hotel at La Porte. She was known to have eaten sparingly but slowly. Her senses were perfect to the end and she could read a newspaper without glasses. She came to America when 90 years of age to live with her brother, who has recently passed away at the age of ninety-seven.

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JOHN McMILLAN, who is visiting friends at present in Hanover, N. H., is a man 107 years old and in perfect health. He was born in the second administration of Washington. He has shaken hands with George Washington. McMillan is the only survivor of a family noted for longevity. His father, John McMillan, died at the age of 101; his mother, Mary Ann Blide, at 99, and two brothers at 96 and 108. McMillan was born in St. Albans, Vt., July 10th, 1796, one of eleven children, only one of whom married. John attributes his long life to the fact that he *never married* and had led a life of continence. He was able to control himself for the reason that he never ate more than necessary to still his hunger. He never ate much meat and preferred good bread and vegetables to any other food. He has always lead an out-of-door life and never craved or cared for stimulants. He holds that man overcomes fear of death when he passes the century mark and that he cares little as to where he is. He is ready to face the inevitable, and feels that as he has lived as pure a life as he had conscientiously known how, that he is per-

fectly safe as to his future. He claims that he has never worried. He has always kept himself engaged and cared little as to the affairs of his neighbors. He served God by giving a helping hand to the needy and the asking.

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CAPTAIN G. E. D. DIAMOND, of San Francisco, who has voted for every president of the United States except the first four, celebrated his 107th birthday May 2. He made a speech, sang with those present and then, after the evening's musical programme, he danced a two-step with little Helene Wood. Captain Diamond was born in Plymouth, Mass., May 2, 1796. Until about twenty-five years ago he was a railroad man, having built the first line between Worcester and Boston. He never was married. He claims to be healthier and stronger today than he was thirty years ago. He takes a long walk every morning and from childhood he exposed his body to sunlight wherever permissible. He likes company and goes out visiting evenings. He seldom retires to bed before midnight. In his habits he is strictly temperate and limited in the selection of foods.

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JOSEPH BASHAW, of Salem, Ore., was found in his bed on the night of May 13th. He had passed out. His neighbors, who were accustomed to seeing Joseph stirring about daily, missed him that day, and upon investigation found that angels had carried his spirit into Abraham's bosom. He was a Frenchman by birth and served in the French war of 1806-1815 under Napoleon. He drove an ox team to Oregon in 1847. He was then a man of about seventy and gray-

haired, so that an age of 115 years would be a low estimate. He was supposed to have never been married, and his neighbors knew him to be reserved, respectful and exceptionally industrious. He would never ask a favor and yet never refuse favors to others. He ate and lived plainly and his place was an example of order and cleanliness.

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A CARTER'S wife named Engels, in Kardorf, has just given birth to her thirtieth child. All are alive except five. The eldest is 35. It is the biggest family in Germany, and Engels has had to enlarge his house three times. He is 65 years old and his wife is 55. Surely there can be no danger of depopulation at this rate.

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ONE OF our dear friends, who has such a clear vision of things, claims to see "the astral bodies of the cows and hogs that are killed at the stock yards floating in lurid colors in the sky near that fateful spot like an aurora borealis." He says nothing about the beef and pork that pass down his throat, nor do the "astrals" of those unfortunates make him uneasy in the least, for, "don't yer know," the latter are only visionary, while the former are real. We wonder what would happen if, perchance, the astral feet of those cows and hogs stepped upon the cranium of our friend and caused an indentation upon the imaginary faculties so as to enable him to see the real things that live in one's stomach. Modesty forbids us to say more at this moment, as we might get into the color effect of the creatures that are being buried as corpses in the stomachs of such high-minded people as the gentleman in question.

THAT "THE wise of the earth are to be made fools" is becoming more plain each day of our lives, as we see them wrangle over their spoils. We are glad to hear the death knell proclaiming the culmination of time and the end of the world for the wise that have become fools.

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THERE was an America before there was a Columbus to find it. There was a gravitation of the earth before a Newton thought of it. There was electricity before an Edison harnessed it. Everything there is, has been and will be forever. Our ability to use the things of creation does not make us greater than He who created them.

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OF LATE we have been asked repeatedly what we thought of crystal gazing. We do not consider it worth an opinion, much less a thought. It is one of those "daffy" businesses that are for creatures without Thought, Mind, Soul or Spirit, and who are merely passing phenomena of the past ages attempting to assert themselves, but in vain. Just turn the hose on the outfit and these phantoms will take to their heels, for they haven't even learned to dodge around.

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"The whole world is to undergo tremendous changes in the next ten years. Discoveries in science are close at hand which will startle the most advanced thinkers. In fifty years from now men will be ashamed to eat meat, and in one hundred years it will be a matter of great astonishment to read that civilized beings ever ate corpses of animals or birds. Orthodox creeds will be relegated to the dark ages, and a magnificent, broad religious belief based on scientific facts will take place."

Those are the words of Prof. Edgar L. Larkins of the Lick Observatory. When President Roosevelt is forgotten, to be remembered no more, the noble sentiment of Brother Larkin will re-echo from age to age as a promise of truth.

The Fasting of Jesus.

JESUS left us an example that we might follow the footsteps which led him to the individualization of his own being. He fasted forty days and forty nights to rid himself of the accumulation of suggestions and to declare himself free from the bonds of the flesh and the devil. It took him, a child of promise and hope, forty days to get to a point where he could control his nature. Will it take us, who were haphazardly forced into an existence, less time? Are you a pretender of his name? Has he not said "Follow me?" If you follow him, then why don't you keep his commandments? Why don't you fast out the devil that leads you into all mischief? As long as you complain of sickness and sin, you are not God's—but the devil's.

The Virtue of Fasting.

FASTING is nature's method of cure. It is the first and last resort of a law that adjusts and corrects conditions of mental and physical derangements. It is not a fad of modern times, nor is it the result of religious fervor. It is a method that has been resorted to by saints and sinners alike, in all the ages. Not only the human but also the animal species take up fasting to eliminate conditions from the body that have accumulated therein with no other purpose than of causing trouble and inconvenience. Ignorant of the effect of foods and climatic changes, as well as other grave minor negligences, conditions arise in our organic makeup which must be removed lest we become a prey to the foreign conditions. Once controlled by them we enslave ourselves to habits and appetites that make us forget our real and true nature.

We may pray "thy will be done," but of what value can it be if we do not follow the bidding of the still, small voice calling us to repentance? Are you sick, depressed, weary and troubled? Then stop using food for several days. Keep busy doing something or else go into the open space, breathe frequently and follow the currents of breath as it descends and ascends. Abstain from food, even if you crave it. Conquer your own nature and you will realize that you are master of your own.

Radium, the Wonder Metal.

"In a little glass bottle hermetically sealed, Professor Barker of the University of Pennsylvania showed to the chemistry club at Columbia University a few grains of the most valuable and powerful substance known, the discovery of which is liable to change the laws and traditions of science. This substance was 'radium,' a product of pitch blende, which is an ore mined exclusively in Bohemia."

"The specimen which Professor Barker exhibited he has had in his possession for seven years, and during all that time it has been continuously giving out light, which has not diminished in volume, nor has the original quantity of powder been diminished."

"There are only two pounds of radium in the world and the last quotation on the substance was \$10,000 a gramme, so that its value is \$3,720,000 a pound."

"It is nearer to a demonstration of perpetual motion than anything else in the world, for it hurls off little corpuscles with a speed of 120,000 miles a second, a speed which would encircle the earth five times each second. It possesses the power to penetrate the most opaque material.

"Radium is the discovery of a woman, Mme. Curie, the wife of a French scientist."

"Radium" is the substance of the metal life and may be found in smaller quantities throughout the world. Unknown to the world at large, it is frequently overlooked and lost to them, but it shall be found in large quantities ere this. Radium was used by the

ancients to create marvels, wonder and astonishment to the uninitiated. A gramme is worth, as the paragraph above tells us, \$10,000. The human form contains substances in nature far superior to that even of "Radium." Will some one tell us of *its worth?*

One Meal a Day.

THERE are people in this world who eat five meals a day and who consider it strange on the part of those who live on but three meals. It seems just as strange to the average mind when it hears of persons living on but *one* meal a day, and the food partaken of at that one meal being simple in quality and small in quantity. The dear folks sometimes ask, "Don't you eat breakfast?" When we tell them no, they wonder how we start the day. They wonder where the strength and vitality comes from. What do you suppose we sleep for? For fun? If in sleep we recuperate, rebuild, recreate, then we have the vitality with which to begin our day. That food gives neither strength nor vitality is being recognized by great minds the world over, and tens of thousands and hundreds of thousands are raising their voices in testimony to our claims. Food merely furnishes the body with the organized soil substance and for the perpetuation of the cell formations of the body, and of such soil substance, comparatively speaking, but little is needed. We need more sunshine, air and moisture, but less soil. Even when we turn our eyes over the pages bright and fair, to the stories of old, the good old book, the scriptures, we find the one meal a day and learn of God visiting Adam in the Garden of Eden towards the cool of the evening to have a little repast. That same

story tells of Eve preparing a meal out of the ordinary and enjoying it with Adam so that when the Lord came toward evening they had already gotten away with the stuff. That brought on trouble, and it has been brewing on, and on even down to our present day.

When the children of Israel got to their wits' ends, and their cupboards proved empty, they were sent out every morning to pick manna for their day's meal. It took them all morning to pick enough for the day, as the manna did not fall thickly. It was high noon as a rule before enough was gathered to supply an ordinary household. It was a one-meal-a-day affair and Israel was the better for it.

Abraham served one meal a day only, and the Lord frequently had to get a move on himself to get there in time to give orders. Sarah would laugh when she was joked about her one meal, but never took the hint to make another. Since then Sarah learned that the surest way to a man's heart was through his stomach.

Elijah may have been accustomed to having two meals a day, but when he called at the "widder's place" he learned of the scarcity of flour and oil, and although he persuaded her to scrape the flourbin and squeeze the oiljug to make him pancakes, she would stick to the one-meal-a-day, and no compromise. Good for the widow.

Even our dear Samuel never bothered about breakfast and lunch, but merely partook of his supper, which insured him of a clear mind even to his patriarchal age, so that on the day the people of Israel approached him to give them a king he was able to tell them that they should have their king and have him badly, but such demand should prove to their condemnation. The kings ate and drank their senses away and have

not been heard of since, but the prophecy of Samuel has come true.

That Jesus believed in the one-meal-a-day idea can be learned from the fact that toward evening he would take his rest by breaking the bread. Even when feeding the five thousand he did it at eventide. We never hear of him taking breakfast and lunch or imparting it to others. He labored and worked all day, and when his day's toils were over he would take his supper. He did not believe that the kingdom of God consisted merely of eating and drinking.

When looking o'er yonder Jasper sea, where the glories of a brighter day are awaiting us, we are promised but one meal—the supper. It is perfectly scriptural and divine to have but one meal a day and to take that meal after the day's work is done and we are ready to withdraw from the rustle and bustle of the world.

One of Many.

"A student of occult philosophy believes the time is approaching when the inhabitants of the material and spiritual world will establish communication and hold conversations as intelligible and satisfactory as may now be held over the telephone.

"It is difficult to get an expression of a belief thus advanced into the public press," he says "owing to the bigotry which prevails so largely in church organizations. It is only within the last forty years that a person could express the conviction of spirit return without having his mental soundness questioned.

"The spirit world spreads all about us, and science will open up communication with our immaterial brothers before many years have elapsed. I am of the opinion that within five or six years the communication will be as easy and intelligible as conversation over the telephone. Marconi's discovery of wireless telegraphy is a long stride in that direction, I believe, and it would not surprise me if through it the communication is to be opened."

It will not be the pleasure of our friend to ever witness the carnal minds in communication with their deceased for the reason that spirit hides behind the clod of matter, using the latter to express its motives. Tones may be produced only while the violin lasts. Break the violin and the tones are inexpressible. You can take another violin to bring forth tones, but they will not be the tones of the broken violin; the tones will be those of another. Although playing in the same key upon a piano, the tone will be different from any other instrument. Were it not so *one* instrument would do. You will have your trouble in devising an instrument sufficiently delicate to record the tones pealing forth from different instruments and recognize them. The only instrument that can accomplish discernment of spirit is the human form, and to do so that body must rise beyond the ordinary level, standing upon a pedestal that towers far above superstition, ignorance, commercialism and authority. He who hath ears to hear, let him hear, and keep these sayings in his heart.

The Origin of Man.

"The mystery of the origin of man has not been in the least degree diminished by the Darwinian hypothesis, or by any light which evolutionary theories have thrown upon it. It is acknowledged by all that geologically he is the most recent of the species which have been added to the population of the earth; while mentally he towers so far above the lower animals that he is for that very reason, if for no other, classified by himself. The mystery is how he came into the world."

This is an example of recent thought which is an old one, repeated by students of sciences of nature from its apparent aspect. All theories of evolution offered are from the standpoint of a "dead science" that judges a

thing from its appearances but knows absolutely nothing of the thing itself. Orthodox religion and orthodox science may as well join hands, as the former makes people "daffy," while the latter finishes them by setting them "crazy." A man of common sense does not need to deal with things inanimate, but attracts and remains affected by that which has life. Life continues to vary in expression as to space and time occupied, one improving upon the other, leaving the previously entertained state behind it, for the still inferior to pattern after. The conclusion of science that man must be last of the creation discloses no discovery, as this fact has been propounded by sages and recorded in scriptures, that man is the crown of the creation. As soon as we are capable to conceive that the One Life manifests step by step through realms of a preparatory nature then we shall understand the gradual process of evolution as clearly as we would in watching the laying of brick after brick realize the construction of walls and the finishing up into a beautiful mansion. In the study of evolution in search after the solution of the problem of life remember the following: There is but One Thought as a Principle, separating into the factors of the negative and the positive, the union of which crosses toward multiplicity of reflections, which become sustained as realities through the consequential law of refraction, upon which all creation is based.



Photographs of the editor, Dr. Otoman Zar-Adusht-Hanish, Price 50c.

News from Fasters.

Mrs. E. A. Stevens has completed an eleven days' fast with most marvelous results. She has not felt so well in twenty years. She will diet for four weeks. She lost just a few pounds. The complexion is clear, the skin soft as velvet and the cheeks rosy. She proposes to spend her summer in the mountains and in Denver.

Mrs. Wise, after completing a long fast, has left for Denver with her two most promising, bright boys, to join her husband, Rev. William H. Wise, who expects to promote the Gospel of Liberty there. Bro. Wise is building unto himself a cozy home, where he will be able to demonstrate a life of independence. Go and do likewise.

Bro. Jake Doornhein has fasted for fifteen days and broke it lightly. He says that this is the third time he has started out for a thirty-days fast and every time something turned up that persuaded him to break it. He will begin again and fast out the thirty days if it kills him. So he says. He is just that kind of a man; he is determined. We think it was proper for him to break his fasts when he did, for everything is done for the best.

In one of the Friday night meetings of the Society Dr. Hanish gave some of his personal experiences in fasting. Some of the experiences were very encouraging to those just attempting to fast and the experiences related will leave a lasting impression upon the minds of those who were given the rare opportunity of hearing the doctor's personal experiences.



Physical Culture Department.

Conducted by W. H. Miller, R. S.

ARTICLE VI.

To Strengthen the Spinal Column.

Dr. Hanish tells us in the closing lessons of his preliminary course in Health and Breath Culture of the importance of taking care of the spinal column, as it is the seat of the soul. The spinal column is the most important part of our physical being, for through its action the brain communicates to other parts of the body. Any injury to this portion of our anatomy is followed by acute suffering and sometimes brings about a condition of mental as well as physical unbalance ment. The spinal column is the strongest part of the body, as it carries all the weight.

Hypnotists know something of the power of resistance of the spine and perform awe-inspiring and marvelous feats before their gaping audiences, who imagine they are seeing something wonderful when the chair trick is performed. The subject is laid on his back on the tops of two chairs and placed in the "trance" state. Then three or four men sit on his outstretched form, or rocks are broken on his chest. This is accomplished by the proper control of the spinal column and is not due in the least to an outside influence controlled by the hypnotist. There is nothing marvelous about this feat. You can easily do the trick after a little practice and learn the importance of the spinal column and the control of the breath and muscles.

Large arms and strong muscles will not do the trick, but you must develop the finer forces that lie hidden within you—the nervous as well as the physical—and after sufficient exercise and practice you will be able to duplicate any such trick you may see performed by another. There are no such things as marvelous or superhuman tricks. They are all natural, plain and simple, if understood.

If you have practiced the exercises as given in the March number of THE MAZDAZNAN you have learned that they strengthen your stomach, shoulder muscles and the small of the back.

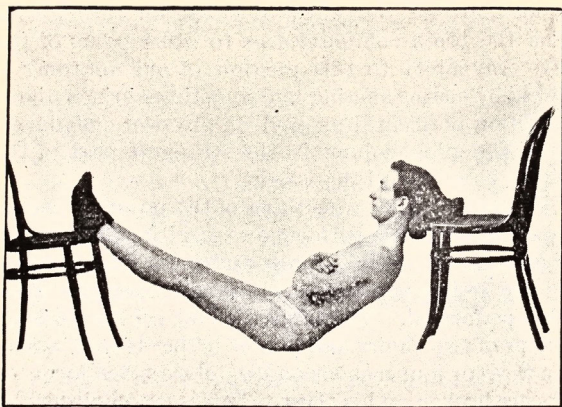


Figure 1.

If you desire to strengthen the spine and develop the latent powers it possesses you should take two chairs and place a pillow or cushion on the seat of one of them; then set them far enough apart so you can

rest your head on the one holding the pillow and placing your heels on the edge of the other while you sit on the floor as shown in Fig. 1. Then take a firm hold with your hands on your trousers or petticoat, inhale and raise yourself slowly from the floor until you get to the position as illustrated in Fig. 2.

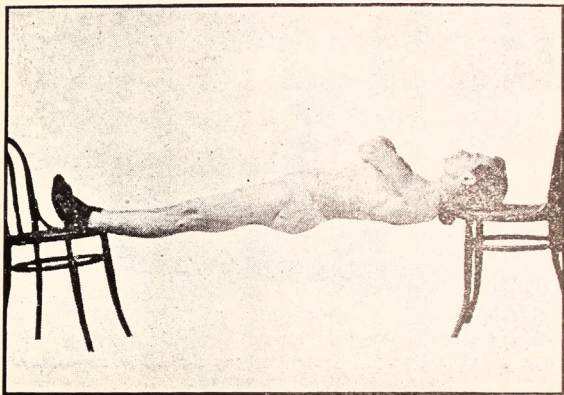


Figure 2.

After a few days' practice you will be able to perform this feat with your arms folded over your chest, and in a few weeks you will be able to lie in this outstretched position for from three to ten minutes without feeling any inconvenience, providing you breathe as Dr. Hanish teaches. Use your lungs to their fullest capacity. Breathe slowly and regularly. While lying in this "cataleptic" state you may go through some exercises by using a chair, broomstick or dumbbells. Then you may let a friend sit upon your chest. After a while you

may allow a second person to sit on you, but he should sit on your knees, and you may also have a third person sit between the two. There is no trickery about this feat. It is all controlled by understanding the art of breathing.

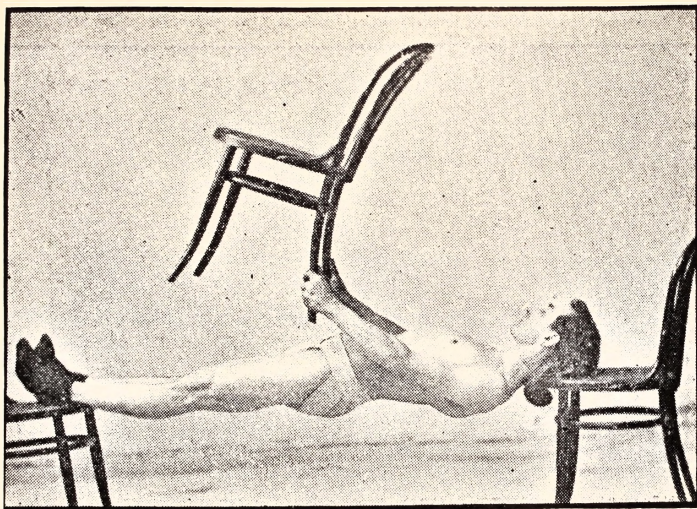


Figure 3.

Straighten up. Throw away your corsets and shoulder braces. Look the world fearlessly in the face and smile on all as the sun's rays smile on you. The harness you wear encourages you to be lazy and they do not strengthen the muscles of the back or neck. Practice this exercise several times daily, walk erect, pay attention to your breathing and the position of your body at all times and in a short time you will notice a great improvement.

Knowing these things and telling them to others is quite nice, but this will do you no good. Get to work

and do them for *yourself*. No doctor, no amount of money, no king nor any one else can do them for you. You must take care of your own body at all times and under all conditions. In other words you must "paddle your own canoe."

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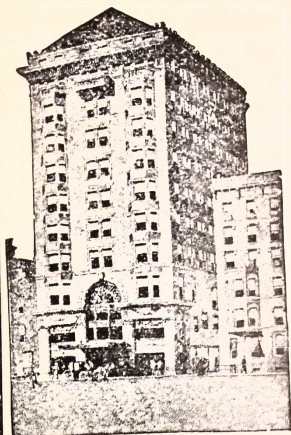
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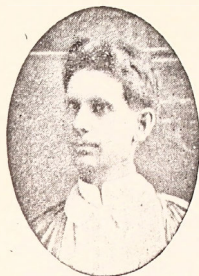
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Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not

Vol. II.

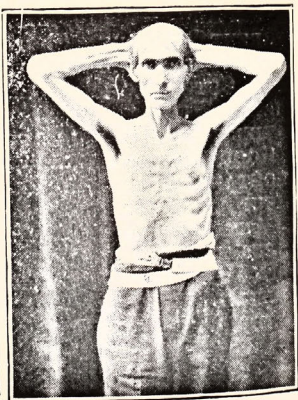
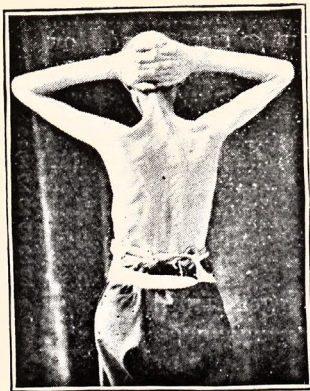
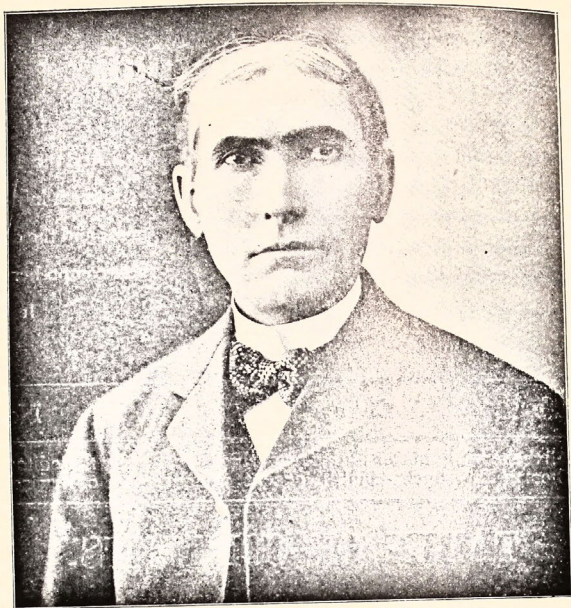
Chicago, July 1903.

No. 7

All the reading matter in this magazine is written by the editor,
Otoman Zar-Adusht-Hanish, except when signed otherwise.

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The Mazdaznan.

Vol. II.

Chicago, Ill., July, 1903.

No.

Little Sparks from the Anvil.

THE thought of yesterday expresses itself through
the thought of today.

* * *

THE same sun that shone in days of yore still shines
today.

* * *

THE old things brought to light appear as some-
thing new.

* * *

CHANGE of idea means to express an old one in new
words.

* * *

THE sickness of today is but the transgression of
yesterday.

* * *

DISEASE is but an old ailment perpetuated before
our presence.

* * *

THE POWER lies within our selves to remove the
cause of all our trouble.

* * *

TO PROGRESS means to make new paths through
the thicket of ignorance.

THE tree that shed its leaves in autumn appeared in new garments in the springtime, yet it is the old tree that *has been* and the tree that *now is*.

* * *

USELESSNESS adds to our burdens, and the burdens of our lives can be removed in no other way than by becoming useful.

* * *

THE PURPOSE of a Mazdaznan is to live a life of individualism that has emerged from a collectivism corresponding with universality.

* * *

THE ATHEIST persistently denies the existence of God, while the Theist affirms such existence equally well, both calling upon the objective to substantiate their claims. A Mazdaznan proves the presence of God by living the life of God.

* * *

THE fool says in his heart, "There is no God," while the prayer-clothed viper believes "There is a God," but who is the better? The scriptures say the "devil also believes in God, and fears and trembles," which is more than the white-washed sepulchrelike pretender does. Then wherein is the believer any better?

* * *

LIKE unto a ship that plows its way through the ocean to reach its destination, we work our way through the depths of ignorance and superstition, leaving it all behind. Still we diminish its immensity no more than the ship the waters, however deeply it may cut and whichever way it may turn.



Higher Culture Studies.

Our Worker and Guardian Angel—the Fly.

When the days get warmer, and the heat is making itself felt quite intensely, we notice the fly is very busily engaged, and it seems as if she was prying too much into our affairs and disturbing us just at a moment when we feel as if rest and quietude were our only satisfaction. Experience teaches us that the presence of immense swarms of flies means a healthy summer, while during a summer with a scarcity of these busy workers there is a great deal of physical ailment. It is not necessary for the fly to be in your room to do her work. Just as long as you allow a light draft, with door and windows open, although screened, these flies will be engaged in doing their work behind the screens.

The fly that readily crops into things and gives up the ghost is generally the male, which, having accomplished his propagative work, commits suicide. The female flies, which outnumber the males by far, are the real workers and use their intelligence towards the purpose for which they come into existence. The fly is practically a living and flying electrifier, serving nature to collect into the One Life the many life tendencies of an elementary nature, promoting them, and thus itself, towards realms of manifestation superior to the one already engaged in. The fly was the first collective insect, existing long before there was vegetation on the planet. Although she is the first step toward life manifestation she embodies many tendencies superior to creatures enjoying a more advanced stage of evolu-

tion. She is considered inferior to the rest of animal creation because she is unconscious of her individuality, and follows the promptings of nature only, a tendency frequently cropping out even after her reward in the form of man has been reached.

The Same One Life

In all the Objects of Creation.

Let us remember that the evolution of creation from its first stages to that of the last is a continuous *one life*, which for manifestation into the complexity of the Whole divides itself, thereby creating the multiplication of things. In that one life of the fly we see embodied all the tendencies more strongly individualized in the animal creation throughout the whole lineage. What requires a certain tendency a lifetime to express the fly does in the twinkling of an eye, as it were. The material part of the fly is negative, thus subservient to the powers that be. The spiritual part of the fly is positive, thus the life is individualizing and independent. The life of the fly is not an imprisoned one like that of the intervening stages up to man, but is perfectly free, which freedom is in harmony with the life principle which fills all space and time, and becomes the cause towards creation.

The Beginning of Things as Thought

Centered and Re-centered Through Emanation.

Life is eternal and self manifesting. For life to be self recognized it must be active, and such activity increases the manifesting tendencies, although life itself remains the same. The beginning of things is wherever there is the establishment of a center, which may be placed anywhere, as the endlessness surrounding the same becomes equal in all directions. The created

being does not comprehend from a position of drifting tendencies the Thought of Life, which is so formed and of such superabundant perfection that it becomes inconceivable and incomprehensive within its own sphere and thus, by virtue of action, manifests into the complexity to know itself. Think of all the endlessness or of a space in which there is a center from which rays emanate in all directions, the beginning of which becomes the center, but their end cannot be traced into the endlessness of time. In this center, then, there is all the power of life concentrated, and it proceeds from infinity to infinity. Ordinarily speaking, when taking a material object and dividing the same, we find that it would, by virtue of the diminishing of its quantity, become weakened, and if divided to its atomic space it would show no trace of the power once expressed while an object of visible weight. With the principle of life it is just the opposite. The greater the division the greater the power. The object of material visible substance loses its collective sense while in its spiritual tendency it gains as it exercises its power towards collectivity of life particles. Although this vital power or life scatters into space it seems as if such scattering would weaken the center of life. Such would be the case were it not for the consciousness of self creating unto itself rallying points for collectivity, which rallying points serve it to reflect and return to its consciousness of the beginning. At this point the question arises as to how far would there be any benefit if such life rays or sparks emanating towards a rallying point return to the center. If an object returns to the condition from whence it started it did not apparently exercise anything more than that which all the other sparks could, and thus there would be sameness all about.

**Expression the Great Secret
of Existing Power and Their Endlessness.**

This statement, considered a revelation of the great mystery of life, in which the ray returns to its source, seems to impart no solution of the great problem of life. And yet it does. This One Life emanating into space expresses its principle of direction, which in crossing and recrossing manifests the rallying points of the self-same principle. It thus establishes outside of its center new centers that serve as objects of attractiveness, creating a conflict of emanations and exercising tendencies similar to the original. Although returning to its source, the spark centered towards a rallying point has established the latter, which, left behind, is the created part of the life spark remaining and is dependent for its perpetuation upon the spark continuously emanating into space. These rallying points or centers are the reflections of the One Life evolving and involuting. Irrespective of emanation into space the One Life becomes in no wise weaker but rather exerts or manifests its strength, and seemingly shows more power in its exercise over space than when remaining centered without an object upon which to express its own vitality. To understand this more fully we call attention to the following illustrations as an incentive for further consideration: Why do people become stronger when they have exercised their strength from early childhood, through all kinds of manual labor? Why is it that to a horseshoe magnet you can hang heavier objects than itself when adding them by degrees? By what means does a person become an artist or a virtuoso? Why does steel become stronger the more it has been hammered? Why is the wood of a tree exposed to the storms more firm and stronger than the wood of the

same kind of a tree that is less exposed? Why does a kernel of wheat placed in the soil increase its kind while the same kind of seed perishes in the granary?

**The Manifold Life in a Fly
and its Aim.**

From all this we learn the lesson that the *one life*, although divided and redivided, does not weaken but rather exercises greater life energy the more it expresses itself in realms of manifestation. We are to remember that whether that life be in a rock or plant, an insect or man, it is identically the same and differs in manifestation only in so far as the complexity of one form differs from another. The current passes through a motor irrespective of size, the size or construction merely determining the power or amount of volts. That little insignificant looking fly embodies all of the free life emanating from center to center. That fly lives where there be no vegetation as her life is not sustained by food of the organized tendencies, she feeds on the elementary and that food is an eliminating process for the conversion of the positive electrism into the negative. The fly then is neutral and one of the many rallying points where the two factors of a creation meet or pass. The warmer the days the more numerous the flies for the reason that nature requires all the more workers engaged in the redemption of elementary conditions. On such warm days where the atmosphere expands more rapidly freezing its elementary tendencies to a superabundant degree, this process of freezing would prove to be destructive and annihilative but for the reversion of principle of action creating receptacles for the absorption of such freed tendencies and the re-depositing of the same towards conditions of a new formation or creation. And the very little thing or

great thing for that matter answers a purpose to further the great process of creation on its realm of evolution towards the realization of Him who is the origin and the end of all things. This fly is only the starting point of a life manifesting the two natures or factors in creation, and what lies hidden within her is expressed within the universe, but what is hidden in the latter is found clearly defined in her presence. As she accomplishes her work on the one life, she continues by virtue of her creative principle on and on throughout all the intervening stages up to that of man, where the phases experienced and the paths pursued for her reward will manifest in the character of our being. Whenever deficient and wanting then it follows that such a life tendency has forced its way blindly to the exalted sphere where it can have no safety. Insufficiently acquainted with the process of evolution, with a purpose set upon creation only, *that life*, must either experience all the intervening stages once skipped in this one exalted form and through manifold experiences attain to the position of justice and become emancipated with the One grand thought of the Absolute, or it must go through the processes of material creation through realms of diversified manifestations, high and low, until every possible realm has been traversed, necessary towards acknowledgement, recognition and the realization of the Life Eternal that lies in the knowledge of God.

Dr. O. Z. Hanish the editor is now in Denver conducting classes at the Howe Block while the balance of the management is plotting a trip to the Pacific coast in August. We have been invited to *drop in* by some of the natives out there. Does any one desire to accompany us? Come right along.



Current Thought.

OUR idea of God is the same today as were the minds of ancient lore. They expressed it in one way; we attempt it in another.

* * *

SINCE WE are the manifestation of higher agencies, the perpetuation of our individual cell formation depends upon the source originating the same.

* * *

THERE ARE two principal factors we deal with primarily—the digestive organs, whose functions are those of substance creation, and the generative functions with their purpose of substance perpetuation.

* * *

IF GIVEN to colds and catarrh, be sure you do not eat cheese, butter or even drink milk. Eggs will also have to be cut from your bill of fare, and you will fare better.

* * *

FRUIT is an eliminator of the highest order and not a perpetuator of individual tissues. It contains, by virtue of its evolutionary processes, all of the ingredients required to carry off the waste of food and disintegrated cells. Its mission is to cleanse and purify.

* * *

THE mentally constituted person requires from twelve to fifteen ounces of fruit daily, while the exclusively active person needs twenty ounces of fruit and frequently more.

FRUIT stands for most in eliminating tendency, and eight ounces daily will suffice the ordinary muscularly active being.

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IN the muscularly active the circulation normalizes and establishes a regular action of the digestive organs.

* * *

IN persons mentally engaged a certain amount of blood or circulatory action is withdrawn from the digestive apparatus and directed to the brain to promote its operations. The digestive organs in this case are somewhat deficient in their action when food is taken, and a larger quantity of fruit will be necessary to eliminate the waste.

* * *

THE exclusively mentally engaged, with little or no muscular activity, except that necessary for formation or locomotion, needs far more eliminators than the two first mentioned, for the reason that the brain activity concentrates the circulation of the blood to such a degree that the digestive organs remain deficient of the blood action required for elimination, and such deficiency can be made up only by an extra ration of fruit to increase the eliminating processes.

* * *

WHILE fruit stands highest in active elimination, the vegetable comes next, but almost double the quantity is required to produce the same action, and in this case the person would have to be to a degree unusually active.

WHEN water must be used for elimination three times the amount as that of fruit would be required to obtain necessary results. It is for this reason that we find three times as much water upon the planet as earth, as this as much is required to keep up the purifying processes of the earth and furnish the same with elements for the formation of organized production.

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IF we lack appetite then we are to fast, and we should not eat until we become hungry for food.

* * *

TO EAT for the purpose of perpetuating cell formation and get all the good out of the food consumed, we must first get our appetites to that point where raw foods will taste delicious and insure us the happy mood of the gods.

* * *

IF you knew that one more step would take you down into the abyss of destruction would you take the step? Then stop eating another mouthful after a crust of dry bread no longer suits your palate.

* * *

DO NOT eat the first thing in the morning. After your toilet take a few simple exercises and proceed to your daily work. Do not eat until you are hungry and you feel that a dish of wheat would fill the bill.

* * *

WHEN you feel out of humor or irritable do not eat, as the nervous tension in which your body is at such moments and the frame of mind under such conditions act detrimental to the digestion of foods. Go

out for a walk, or visit some friend, and wait until the stormy vibrations have changed to a calm and serene state and then, with an attitude of love, peace and harmony, quietly sit down and partake of a crust of bread; that will fill the bill better than the finest fruit cake.

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As soon as you begin to feel irritable and cross remember that entozoa or worms have established themselves in your earthly tabernacle. Get rid of them by taking your worm tea and make it a point not to eat anything until noon and to avoid mixing fruits at one meal.

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To relieve yourself of hayfever and catarrhal affection avoid all small fruits and use vegetables sparingly. But use grated raw red beets with lemon juice in small quantities every other day. Use cooked foods seldom. Walk barefoot daily and rub back of your neck briskly while you run about the back yard early in the morning. For local treatment use, last of all, salt-brandy, which you draw up your nostrils slowly in quantities of not more than one-half of a teaspoonful at a time, two to more times a day in accordance to the severity of the case. Salt-brandy is prepared as follows: Take one teaspoonful of table salt, pulverise it, put it into a pint bottle containing best California brandy, shake until dissolved, and it will then be ready for use.

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When fruit distresses you take a piece of Jamaica Ginger root and make a cup of tea, boiling the root for five minutes. Drink the tea hot and without sugar. Repeating this for a few day, the acid condition may be removed from the system.

Cross Cuts.

PETER STANSLEY left Upper Sandusky, Ohio, on May 12th at the age of 110. He leaves to mourn the loss a hale and hearty widow, aged 103. They had lived together since 1816, which makes it 87 years, and were considered the oldest married couple in America. Both were offspring of Alaskan parents and have led very simple lives, and were considered industrious. The widow is in good health and expects to enjoy many more years of earth life.

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MARY McDONALD, an inmate of the Home for Aged in Philadelphia, claims to be 133 years old and thorough investigation bears her out. She has shrunken gradually until she is now but four feet high and weighs only fifty-one pounds. Mrs. McDonald lived near Valley Forge during her childhood. She knew Isaac Walker and his family, also other revolutionary characters.

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JULIA ROUSSEAU, who was born in Kalamazoo, Mich., May 15th, 1803, passed out of life May 19th, at Sault Ste. Marie, at the age of one hundred years and four days.

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ANOTHER ONE of the Scientific faction has made a "diskivery" that by removing a clod from the brain it is possible to bring out the moral propensity to a point of realization whereby the person becomes able to lead a pure and moral life. We are glad to hear it, and hope the discoverer may set the good example by removing his own clod and the clods from the brains of those who are in direct sympathy with these marvelous discoveries,

for then the houses of ill fame, brothels, distilleries, stock exchanges and drug shops would diminish proportionately.

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"To many persons the release from a family breakfast table would be one of the prime recommendations of the new scheme. So far as its other advantages are concerned one does not dare to advise without reserve. It is TOO RADICAL an alteration in general habits for any one to counsel its adoption by wholesale. Each one must settle for himself so grave a matter as that of abstaining from food until noon."

The above is a clipping from an educational paper and its writer reminds us of a person handling eggs with kid gloves. Oh my! This clipping savors of "science" that wants us to use care in ridding ourselves of habits. "Each one must settle for himself so grave a matter as that of *abstaining from food until noon.*" Yes, it is *grave* to that writer and it will be a *moldering grave* to him ere long.

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WE ALL OF US KNOW, or ought to know, how we live, but few of us know how we die."

Such are the words of a writer on the art of prolonging life. It would read better if he had said: "We all of us know that we will die, but mighty few know how to live." Dr. Strassburger has figured out that about ten thousand quintillion microbes are at work in our individual midst, busily engaged in the destruction of our cellular creation. Such destructive process is called by science "sclerosis," and means *induration of the cellular tissues*, or in the language of a poet: "We are up against it." We are told that the fermentative process of these insignificant critters produces a poison, which, when reabsorbed, will pass into the blood and increase the irritation on the part of the struggling mass of life

energies. Were it not for these unwelcome guests we would be able to live on and on. The question is not to find an elixir for prolonging life, as that is a subject far behind our times. What we need is some kind of a counter irritant to make it hot for these microbes and send them headlong to perdition. Right there is food for a Paracelsus and his followers. Our prayers should be to the Lord to wipe off the earth those microbes that cause so much trouble, for then all would be well.

It seems that everybody is anxious to prolong life and escape the penalty of illness, sorrow, and difficulties, but none is willing to observe the law which holds it all in store for us. We just love to dictate, but when we are dictated to we raise our horns at once and set up a murderous howl. As soon as we learn to keep our hands off the path of the life destroying and rather learn to protect our own by leading a life of conscientiousness, the spirit of antagonism will cease and we shall enter into that peace that passeth all the understanding of the microbe killers.

What I Wear.

AS FAR as the wearing of leather shoes by vegetarians is considered we do not care to take issue except from a hygienic point of view. We hold that canvas shoes are superior, winter and summer alike, to those made of leather, for the reason that they give more comfort and ease, allowing better circulation and superior ventilation. We prefer canvas shoes and wear them all the year round. We buy the cheaper grade and are told that for the soles of this grade a wood or bark fibre composition is used. That suits us, and for this reason and economy as well we prefer that grade.

Do we object to wearing leather shoes from a moral standpoint? No, we do not. Cattle are not slaughtered for the hides, but for the meat. The hide simply proves of use and brings but a small recompense for the murderous deed. Hide or no hide, the animal is killed to satisfy the thirst of the barbarians for its blood. No one kills the cattle for the hide, for if he did so the material would be quite expensive and a luxury in which but few of us could indulge.

A person wearing leather shoes need have no scruples about it, but the woman who wears furs, and ornaments her hats with colibris and other bird species, which are being killed for that sole purpose, ought to hide her face every time she sees and touches those articles. She ought to feel the shame; she ought to consider the the terrible power of unconscious suggestion all these things have on her motherhood, and her poor babe suffering under such a curse.

A vegetarian may wear leather shoes. His not wearing them would not lessen the killing of cattle, and may cheapen the article; that is all. But a man or a woman bedecked in furs and feathers has no right to speak of principle, and when doing so is a menace to the good cause.

Patience and Consideration.

"I cannot get my wife to come to these Breath Culture lessons, and I cannot get her to prepare foods according to health rules," a man said one day after the lesson. "Do not ask of her something that does not appeal to her and she does not feel to be in need of," was the answer. "But she does need it," the man replied, "for she is as sick and decrepid as she can be." We ad-

vised him to be considerate and not to offend her; to make no demands upon her; when he learned to control his appetite he would be satisfied with very little. He should invite his wife to go with him to the theater, to a musical, or to a concert. To eat what appealed to him, while all other dishes he should leave to her, and simply reply in all kindness that he thought for the present to abstain from certain dishes as he desired to get his liver or stomach into better shape. Should she invite him to go with her on a visit, to consent gladly. It was not long after before that woman registered and came to the lessons with her husband saying, slapping him with her glove: "Well, you never told me about these lessons, just as they are, you naughty boy."

Whenever we have a desire to live harmoniously, we must remember to respect the rights of others as much as we expect it of them.

A Good Opinion.

The following is a fair opinion on physical exercises by Prof. Frank Scott.

A healthy condition is desired universally and is a premise which permits of no argument. The possession of intelligence precludes any doubts on the value of good health, the dispute being simply on the one question—the value of exercise. In my experience in building up physiques for lawyers, bankers, physicians and other professional and business men I have yet to meet a person who offers a single protest in contravention to physical training.

From the days of Demosthenes, whose early youth was discouragingly puny—a condition overcome only by systematic athletic work—to these times of President Roosevelt, whose vigorous personality and tremendous energy give a new meaning to the word "strenuous," we have numerous striking examples of the efficacy of physical training.

Is physical exercise necessary for the development of the brain and the maintenance of vigorous mental power?

There is not a possibility of a doubt but that in order to be at one's best, mentally, as well as to secure physical perfection the body

must receive regular and systematic consideration, and in no other way can an active brain be so easily stimulated. And in this respect the college man and woman require exercise—not too much, but sufficient to promote perfect health.

Specialists in physical training recognize a theory—now settled beyond dispute—that mental activity keeps pace with physical capacity and I am daily becoming aware of the increasing belief in this theory by men of thought and action.

The intimacy of the body and the brain is too close to permit of neglect to one without injury to the other and assiduous care of the body is but a logical sequence. Physical exercise and hygienic living are inevitably incidental to the greatest success and mental action.

Excess of physical exercise is, however, no less to be deplored than excess of eating or drinking, and my enthusiasm in this work is more in the direction of moderate or light work than unreasonably vigorous work.

Bulging muscles do not denote health or a good physical condition. Abnormal muscular development is, as a matter of fact, impossible for an active brain worker. This statement seems radical and unreasonable, but it is based on careful conclusions furnished by an eminent physician whose recent experiments show that the brain extracts nourishment from the tissues and muscles of the body. This is amply demonstrated by the process observable in periods of starvation, when the muscles and tissues are so severely taxed as almost entirely to disappear through their function of supporting and nourishing the brain. The converse clearly shows the direct benefit accruing to the brain through a continuous and healthy building up of the muscles and tissues.

The opponents of physical training no doubt confuse the abuse with the use and censure the entire system because of some college fanatic's excess or some "new woman's" lack of judgment. Physical training has its abuses as certainly as its uses, but no member of either sex or of any occupation or station can overlook with impunity the remedial and preventive values of a moderate and systematic physical culture.

The Mazdaznan Society meets every Sunday afternoon in one of the many parks about Chicago, which one, is decided at the previous Friday evening meeting. The first was surprisingly well attended. Keep them up. Those who stay away are missing a treat.

Vegetarianism.

FEW PEOPLE know what vegetarianism is and still fewer know how to lead the life of a vegetarian. In the latter class the scientific man and the *masses* (spelled without the "m") are to be counted, for they never know what they are talking about when their lips part. Now and then some poor sample of corpse-eating *theorist* will set forth claims that are readily monkey shined by his ilk. Not the latest but "another one" of the old stereotyped claims is being dished up as follows:

Vegetarians tend to lower the birth-rate of countries.

They do not survive the fourth generation.

They become bald early in life.

They suffer from defective eyesight.

They are deficient in physical courage.

The fellow who sets forth these claims is certainly not well read. He surely propounds the Adam and Eve story, who were vegetarians, living upon fruits, and of whom it was said they were to replenish and to multiply, and they did it, too; for in her great anxiety to follow the command Eve ate of the *torbidden fruit* to accomplish that end.

It is due to vegetarianism that there is a Dr. Brockler on the one hand and a Miss Nicholson on the other and there can be no compromise. Vegetarianism and vegetation have survived all of them and will continue to do so and where vegetation will cease a Dr. Brockler and his animal kingdom will have nothing to perpetuate their species. The funniest statement that can be made against vegetarians is that they become bald headed early in life. Every bald head must be a vegetarian, then. Not on your life! The few who have become vegetarians did so because their baldness has

alarmed them. They file into the vegetarian ranks to be spared the little hair they bring into vegetarianism. All the races subsisting upon vegetables possess undoubtedly the keenest and strongest eyes. When you look upon the half-blind children of our elementary schools you can pick them out and give the verdict as you look into their dim, weak, sore eyes: "*Pig's grease.*" Say nothing about the studiosus, the professor, the doctor, the politician, the wise ignoramus, as they raise their sniffers into the air with a pair of eye crutches that will make you remember the passage: "They have eyes to see, but see not," and you can just smell the corpses decaying in their stomachs for a distance of several blocks. Doesn't this remind you of the truth of our Master when he compared them with the "whitewashed sepulchres?" Yes, poetically speaking, they are moving graveyards, suggesting death upon all hands. Be wise, then, and step aside as you see these organized garbage barrels rolling down "the broad path that leadeth to destruction."

When it comes to physical courage, a Japanese raised on unhulled rice, could demonstrate a little of his muscle development under Brother Brockler's nose that would make his spectacles to become very uncertain of their position. So far, so good!

Think and Reflect.

A LADY said one day: "I must hurry home, for my husband and the boys will soon be there for supper!" The poor creature belonged to a half a dozen or more clubs, seeking associationship to brace her up in her troubles of life. She claimed to live inharmoniously with her husband because he was not on her level, and

the boys were going in a direction opposite from that in which she intended them to. She asked for advice and what she should do. We advised her to drop chasing clubs and stop her uncalled-for hurrying; to go home with the resolution to prepare the meals in a spirit of love and kindness and to entertain the very best frame of mind as to husband and the boys; to smile as her own would come home; to be attentive to them. When the husband starts for his lodge not to start scolding and asking him when he would come home, but to bid him a kind good evening. To the boys she should not talk roughly, but simply tell them she hoped they would enjoy themselves. She thought at first this would be making concessions instead of asserting her authority. Still she determined she would take the advice and would give it a trial. Today she comes to the classes with her husband and boys. She has gained the victory. All is love, peace and concord. Surely it pays to be decent, at least, if not loving and kind.

Do Animals Reason?

THIS question is asked time and again. Very little thought is necessary to convince us beyond doubt that animals do reason, and that they reason well. Sometimes their reason surpasses that of many men. An animal soon learns by experience, and anything that has given it any trouble or inconvenience it will shun. That is more than we can say of men. They get drunk, make fools of themselves, and repeat it "*just for fun.*" They will mouth a "stinkadores" until they become sick, and when the spell is over they smoke again and again until they get "*used to the nasty weed.*" They will

get sick from overloading the stomach, still they will repeat it because "*they like it.*" Men will vote this way and that way, they will get fooled here and there, but they will not cease, for "*you can never tell.*" Oh, what fools these mortals be.

"A kingdom for a horse," and a little *horse sense*.

NOTES.

Important to Subscribers

On account of complaints from subscribers who do not receive THE MAZDAZNAN we would like them to read the Rules on the inside page of the cover of this magazine, and to note the following: This magazine is published and mailed about the first of each month to every subscriber. If you do not receive your copy by the **15th** of the month you should notify us at once, giving in distinct and clear handwriting your **full name and correct address, number, street, town, county and state.** Do so every time you write and we can trace matters without delay. Do not wait for a month, for if one copy goes astray another is liable to do the same.

BACK NUMBERS of the "Sun-Worshiper" may be had at any time at the regular price of 10c a copy, with the exception of the January number, volume 1, number 1, which is 25c per copy. In subscribing for the complete volume no extra charge is made for the January number. The price of subscription for the full volume is One Dollar.

ATTENTION! The name of the month on which your subscription expires is printed on the wrapper. Please see that it is correct. If there is a mistake you will favor us by calling our attention to it at once so we may rectify it. If we have made any other mistake in the name or address we shall be pleased to correct it at the same time.

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Seattle, Wash., S. F. Shorey, 701 Third Ave.

Los Angeles, Cal., Jeanette Smith, 1357 Valencia St.

D. H. Daly.

THE FRONTISPIECE of this issue of the Mazdaznan shows an excellent portrait of D. H. Daly, the man who fasted for 30 days as described and illustrated in the magazine for May. Brother Daly has been dieting for the past nine weeks, living absolutely on hard tack and fruit and is gaining very rapidly. His weight is greater to-day than it has been at any time during the past 10 years. His face is becoming round and the color fresh, a condition in which it never was before, and even the hair is beginning to grow on his head, which has been bald for the past 15 years. The hair has grown rapidly in the last six weeks following the completion of his great fast and Brother Daly's present healthful appearance is the cause of much favorable comment among thousands of people who have watched his development with great attention and interest. Brother Daly is growing younger daily. He is certain he has discovered the fountain of youth. Brother Daly expects to take a 40 day fast next season with the object of awakening the higher faculties of Being and thus satisfy himself as to the grand possibilities that man is called to. He lives the life of a Mazdaznan and does the movement much credit. The cuts on page 6 show the change that has been wrought in the appearance of Bro. Daly in such a short time. The top cut compared with the two lower one's will give one a fair idea of nature's work. Bro. Daly claims to owe it all to Mazdaznan teachings, which is God's own voice with healing in its wings. Bro. Daly is just one of the thousands who testify to the Great Truth to which there is no end. Bro. Daly says that not until he has breathed unto himself Self-Reliance he was able to realize the tremendous power of the Mazdaznan.

Physical Culture Department.

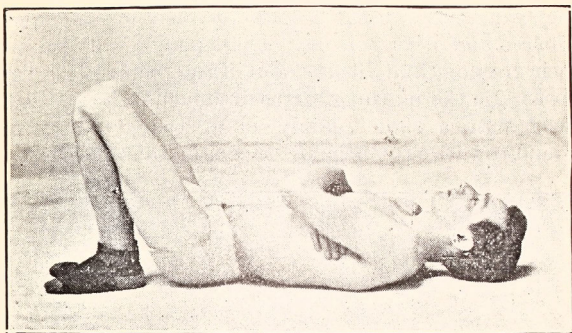
Conducted by W. H. Miller, R. S.

ARTICLE VII.

Why is Vegetarianism a Failure With Many People?

This question is frequently asked by unthinking people who do not reason or investigate for the prime cause of the failure. If you will take the trouble to hunt up the records of those whom a plain, vegetarian diet has failed to help, you will readily find the reason. These people have not been well for years. They have tried all the patent medicines in the drug stores; they have consulted all the great and learned specialists; they have loaded down their systems with poisons and have taken every remedy that has been recommended to them. At last, when their systems are about ruined, they hear of vegetarianism and its powers to help the sick and afflicted, and they think—as they did when every other remedy was offered them—they have found it at last! They will be speedily restored to health by this method of living and they can go on their way rejoicing! It will cure them miraculously, they think. It will fix up their run down body after all else has failed. They do not adopt the system out of pity for the innocent animals that are slaughtered for them to feast upon; they are not vegetarians because that method of living will make and keep the body pure and healthy; they do not adopt it to insure better health to themselves, nor for economic reasons. They simply want to be fixed up so they may renew their former unnatural

methods of living. Will vegetarianism do this? No; not in the way they hope.

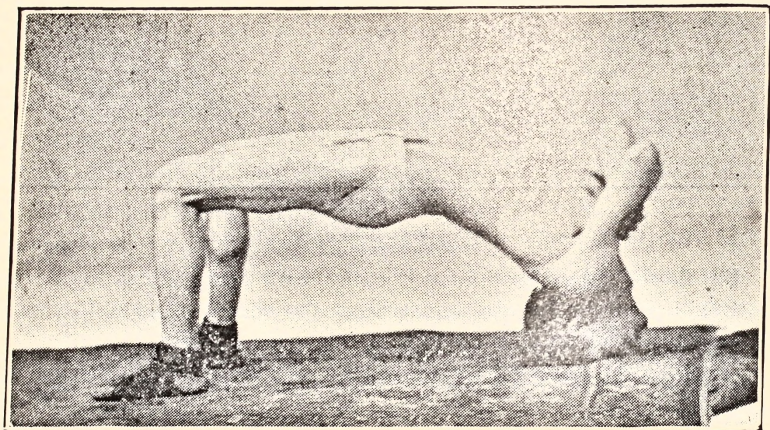


Exercise I.

Lie down upon the floor. Breathe with ease. Draw your legs up close to your body while inhaling. Put some weight to the back part of your head as you attempt to raise your body.

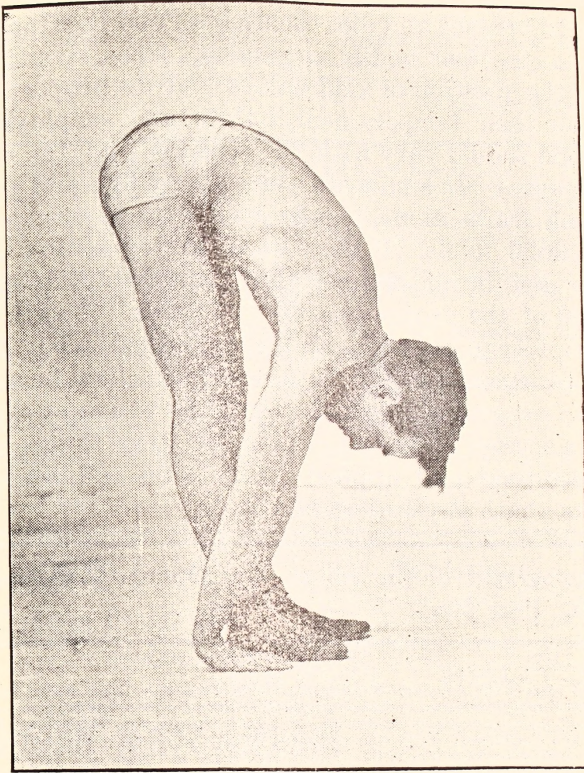
If these people have violated all of Nature's laws in their methods of life for years; if they have overeaten; if they have been intemperate in the use of stimulants; if they have acquired impure habits and vicious methods of thought and action; if their internal organs have been overworked and worn out; if their joints are filled with uric acid and their blood is also impure; and if they have filled themselves with poisonous drugs, and got no relief—then, after all these have failed, they turn to vegetarianism in the hopes of securing speedy relief—they will surely be disappointed. Nature does not run her affairs in such a way. She is just. You may violate her laws for years and think you will escape the penalty. She revenges herself on all, as she is all powerful and her sway is infinite.

The reason vegetarianism is not popular with the masses is that it is a system of living that disciplines the appetite, and, as they are all slaves to their stomachs, they will never consent to give up their meats, liquor, tobacco and other poisons. These people will boast of their freedom and liberty, but if they miss their "eye opener" in the morning, or their lunch, or their cigar, their actions show plainly how strongly they are bound to their stomachs by the chains of appetite.



Exercise II.

In this exercise you make a point to raise your body slowly as you inhale. Stop the breath action while setting the body into position and continue to inhale. Be sure you keep your muscles relaxed and well under control. In exhaling be sure that you draw in your abdomen and keep your chest thrown up. When inhaling do not strain and do not inhale too long lest you might force action and induce tension. This exercise taken for a minute or two, occasionally, will improve the circulation of the blood to the digestive organs. This exercise may be particularly recommended to those who are just growing away from the flesh diet and who have a desire to lead a clean and a pure life. It will help one to control passion by virtue of the betterment of organic action. These exercises will do as claimed for because they are outlined by Dr. Hanish.



Exercise III.

This exercise, to be of inestimable value, must be taken with ease and sufficient understanding of slow, deep breathing. Fill your lungs well, then throw up your arms as high as possible. Now bend forward as you breathe out slowly. Keep your chest thrown out well, your hindpart raised, and the spinal column under good control. Do this exercise for two or three minutes just before retiring to bed. If you will double up a bath towel and dip it into cold water, then place it upon your neck for one minute, and do this as soon as you are through with the exercise it will insure a good night's rest and pleasant dreams.

Will vegetarianism liberate them? Yes; if they first learn to breathe and diet themselves, and then pay attention to their bodily organism. They should also study the question of food values and its proper selection for their temperament, habits and employment. The food should vary with the seasons and the different climates. In summer a person may live and thrive on fresh fruits alone, but in winter they would need more solid foods. If they were to try to live on a winter diet in midsummer they would soon learn the wisdom of the proper selection of foods. A native of the tropics can live there all his life on fruits, but if he were to spend a winter in a northern clime he would have to eat grains, oils and vegetables to keep well. To make a success of vegetarianism all these things must be understood and applied. Then you will reap the benefits—both physical and mental.

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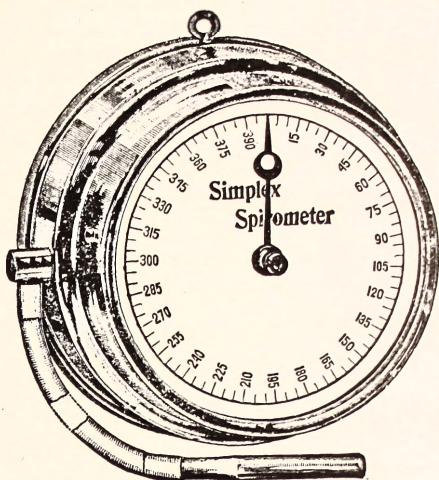
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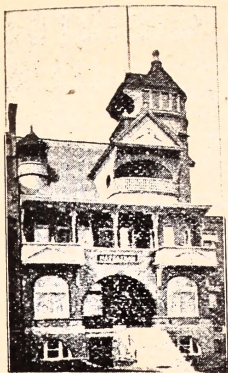
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instructor, and thus prepare for future work.

The Mazdaznan

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not

Vol. II. Chicago, August & September, 1903. No. 8 & 9

All the reading matter in this magazine is written by the editor, Otoman Zar-Adusht-Hanish, except when signed otherwise.

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THE MAZDAZNAN ANNOUNCEMENTS.

Chicago will open its Sunday Meetings, beginning October 4th, 1903. Morning service will be held at THE MAZDAZNAN, at 11 a. m. Afternoon meetings at THE ATHENEUM, 26 Van Buren street, at 3 p. m., 5 p. m. and 7 p. m. Remember, that meetings open

Sunday, October 4th,

Classes *Monday, October 5th, at 2 and 8 p. m.*
Wednesday, Oct. 7th, at 2 and 8 p. m.
Friday, October 9th, at 2 and 8 p. m.

Begin

EXEGETICAL CLASS for progressive students only every Tuesday at 2 and 8 p. m., beginning October 6th,
ADVANCED CLASS begins Thursday, Oct. 8th, at 2 and 8.

Denver opens classes in Mazdaznan Breath and Health Culture at the hall of the Mazdaznan Society, Opera House Block, suite 523, beginning Tuesday, Oct. 13th, at 2 and 8 p. m., conducted by Mrs. Eva Montague Myers. Also every Friday, at 8 p. m., beginning October 16th, conducted by Miss Dora Singletary. Children's Class every Saturday at 11 a. m., beginning October 17th.

Other cities begin at the same time.

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The Mazdaznan.

Vol. II. Chicago, August & September, 1903. No. 8 & 9

Little Sparks from the Anvil.

THE REACHING out toward the goal *was, is and will continue to be.*

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WE ARE the same person we were at the time of birth. The person changes not—personality only must change—to perpetuate the person.

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THE OLD house tumbles to make room for a new one. As the former answered the purpose of shelter, the new one does the same.

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INACTIVITY, even though nourished moderately will affect the collective constitution of man to such an extent that sickness, sorrow, pain and sin must follow.

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TO CRITICIZE may be an accomplishment but accomplishes nothing if we have not the power to make the criticism good by going to actual work to make the thing criticised better.

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ALL THINGS work for good if we could only see in them either the remnants of remembrances of the past or the forebodings of the inevitable in the near future, to warn us to retrace our steps—to think, to reflect—then act.

BECAUSE of insufficient control of the things about us we are being taken advantage of and made to learn of our misunderstandings and misapprehension by bitter experiences.

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THERE ARE no two things alike in nature, no two things think or act alike at the same time, but each one answers their purpose in their own way, and a purpose to be of value, impress and perpetuation must be of conscious conception otherwise it will result in death.

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IT MATTERS not so much as to the source that stirs us into action, just so we are brought into action for action alone insures of life, and the ceaseless activity secures us everlasting individuality.

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ALL NATURE is the expression of God and embodies the same powers, intelligencies and forces in the smallest in equal proportion to that of the greatest.

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A LITTLE shock, a little blow at a moment of lethargy reminds us that there is no time for idleness, but that to be wide awake and to work makes us conscious of our life.

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MAZDAZNAN is the embodiment of all thought, representing the complexity of ideas expressed individually.

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THE MAN that is busy in the pursuits of life has no time to engage ideas of mental depression. The man of to-day will be the man of to-morrow, for we always take up our work where we left off last.

IRRESPECTIVE of name, position or standing man may be Mazdaznan, the thought of masters and a master thought.

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THE QUESTION with a Mazdaznan is no longer *how much*, but *how little*. Not how much must I have to live in comfort and ease, but *how little* are our requirements and needs to derive the fullest benefits from a life of happiness.

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THE SYSTEM of the world unconsciously embodies most beautiful lessons of life in urging bargains, attempting to nurse the spirit of economy. It shows how a system of small profits will build a great business. Don't you think that less desires, less dress, less food, less habits would soon get you on your feet towards independence?

*

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*

NEVER act under the spur of the moment when aroused into passion, but lay all matters aside for a time. Then take it up at a more convenient time when your mind is clear, your soul serene, and your spirit calm, and you will find that even the worst embodies a lesson for the best.

*

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*

THERE ARE people who ask us what we think of this and what we think of that. We stopped thinking long ere this. Man has no business to think. With thought the drifting conditions of thinking cease. We follow thought only into a realm of action. We are to be doers and not hearers.

The Greatest Name.

The "El-o-him" (one of the many), "who sitteth in the congregation of the gods," is great, indeed, and an inspiration commanding respect and determining fear. "Jehovah" commands "fear and trembling" when he claims to hold sway over the weaker races of man and determines to become "the hero of gods," as his name implies. The more modest claim of "God," "Lord" and "Father" are names that lead to the unknown and unexplored, "submission to commands," and the "rod of chastisement" or switch which fathers oftimes use to exercise their "authority" upon the less exposed parts of human anatomy.

"Christ" is a mild term that conveys unto us that there must be "a new order of things," an "anointed One toward order," before the highest of man's achievements may be reached.

Thus every name, every term, every expression of human speech has its significance, its intention, its purpose. They all come in order like the intervening stages of creation, that answer as bridgework for the process of evolution, involving beginning and end of things, that cross over the great River of Life. Still they are not the Everlasting or Eternal One that *was, is and ever shall be*; they are not "He that changeth not" though surges roll and tempests roar; they are not—MAZ-DAZ-NAN, the greatest name.

Mazdaznan is the master thought; the thought that masters things into existence; the thought that creates, evolutes, preserves and perpetuates.

Mazdaznan, the greatest name that *was, is, and will continue to be*, world without end. It is the name that gives rise unto all names, the name that creates and evolves them all and for a purpose, and then as a

means to an end absorbs them all into the beginning as the end of things.

Mazdaznan is the name of the greatest, for into it all unite in the same manner as they evolved. It is the greatest name, "the name of their father written upon their forehead." Arise, ye sons of God; make haste, ye daughters of the Highest, and reach the mountain-top of understanding, forever illuminating the world of worlds with the beauteous gospel of *Mazdaznan*—the three times three completing the universal number.

Use That Denotes Credit.

We are more than pleased to see our public literateurs, who furnish material for the press of the world, the journals of sciences and the magazines of higher thought, using *Mazdaznan* books, magazines and leaflets as a source of information and revenue. We are more than pleased to see that they even copy paragraph after paragraph, sentence after sentence and word for word as given in *Breath and Health Culture*, *Inner Studies*, *The Mazdaznan*. It pleases us all the more, as we lay no claim upon superiority of literary style and perfection in grammar. These people who are considered authorities, not only in their thought, but also style of presentation consider our feeble language strong enough to answer their purposes. There is a great deal of copying being done of late and we are pleased, indeed. Although the literary men and women do not give the source of their information, they give us credit by using *Mazdaznan* principles to gain laurels. *Mazdaznan* thus gets the credit in the end, for it is all

Mazdaznan, even though presented by others and clothed in garments more or less beautiful. Even though they are afraid to speak a word in favor of Mazdaznan, they are compelled by powers unknown to them to utter Mazdaznan truths.

The Way Sanders Live.

MR. A. A. SANDERS of Kansas City and his sons, each live on five cents a day, as a matter of choice. They arise at four in the morning during the summer season and at five in the winter. They take no breakfast but indulge in a cold bath. They cultivate their own garden and farm. They walk to their business establishment which is six miles away from their country home and they do the task in an hour on the average. At noon they open the windows of their office, taking for lunch a few well drawn breaths from the bountiful store house of nature which is ever ready to respond to their wishes. A little after six, when day's work is done, they partake of their one meal. They subsist principally on raw foods, such as wheat whole or cracked-oats, beans, peas, lentils, corn, or cornmeal, onions, prunes, dates, nuts, raisins and evaporated fruits, such as apples, peaches and apricots, are the chief staple of this diet during the winter; while the fresh fruits and vegetables are added in the summer time. Buying at wholesale brings the price of these fruits and vegetables down to a minimum, and at certain stores it is not necessary to purchase more than five pounds of any food at a time to get it at wholesale prices.

The Sanders eat less on the average than the ordinary person does, eating slowly, masticating thor-

oughly, with thought and consideration of selection. This method of living was not adopted or acquired by the Sanders in one day. Mr. Sanders had been a vegetarian for eight years before he and his sons began their present system, and during all that time he was studying and experimenting upon the subject, until the present routine was evolved and proved to be perfectly satisfactory. It was ill health, so persistent as to amount to almost chronic invalidism, that in the beginning started Mr. Sanders upon the road of investigation and reform.

"I was raised, as I suppose ninety people out of a hundred people were raised" he says "to consider three good meals a day absolutely essential to my welfare, the custom being to continually tempt my appetite with sweets, dainties and all manner of so-called 'good things'. If an abundance of meat, milk, butter and eggs could have made a boy grow up hearty and strong, I would never have known a sick day in my life. I hope no one may ever suffer what I did from neuralgia. I tried patent medicines of all kinds, but to no avail. One day a friend told me that he had been cured of rheumatism by stopping meat diet, and explained that meat produced acid blood, which was the cause of all troubles of this nature. I dropped meat, tea and coffee from my fare and my neuralgia departed.

"My colds and sick headaches still remained. I tried the effect of eating only two meals a day. The experiment proved so beneficial that I resolved to go a step further and eat but one. I think that I have at last discovered the secret of perfect health and happiness. It took me fifty years of suffering to find it.


"It is more reasonable to eat one hearty meal a day than three small ones. Suppose a man has a certain

amount of work to perform. He will be less fatigued if he concentrates all his energy upon the task and completes it in six hours than if he should work slowly and allow it to spread out over twelve hours of time. So with the stomach. It has a certain amount of work to do every day, a proper quantity of blood to manufacture. Let it do its work at once, and then take a complete rest, while the energies of the body may go to perform their other duties. This habit of eating a little every now and then, giving the stomach a new meal to digest before it has well finished with the last one, keeping it working more or less all day long, is ruinous to health."

Now and then the Sanders love to indulge in cake eating and they take delight in the making of griddle cakes, in which they have become experts. The recipe for making cake is as follows: Take three cups of whole-wheat or home-ground flour and mix well with one cup of Indian meal. Add enough of water to beat it into the consistency proper for muffins. Place into iron gem pans and put the pans on top of a very hot stove. As soon as the top of the gems become dry it is a sign that the bottom is baked to a rich brown. Take a knife and run about the sides, turning the gems. The gems will be perfectly light and delicious to the taste.

To make griddle cakes, thin the dough a little and fry on unoiled griddles.

It is not the object of the Mazdaznan movement to set up a new institution or supplant others. Mazdaznan has but one object in view and that is to stir everything within its path to action and to remind everyone of his or her duty toward self and others.



Current Thought.

AUTUMN leaves are falling.

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FRUIT in all its variations manifest abundantly.

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Do you eat fruit? If so, be sure you eat it judiciously. Eat as you desire and need it.

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WHEN craving fluids just eat fruit. Fruit is wholesome when eaten with the object of promoting the organic action.

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THE salvation or health of the body does not depend upon the *thought* or *care* "what we shall eat or what we shall drink" but by *attending to our needs guided by intuition*, "which is the word of God."

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THERE is but one way of eating fruit properly and to insure health and that is by scraping the fruit with your front teeth, then masticate thoroughly. Keep the mouthfull rolling about from left to right and vice versa so as to get all the taste out of it, before swallowing. Eating fruit in this manner, there be no need for you to worry about proper quantity or the time proper for eating. You will never overeat or eat too often. Make it a religious duty to eat thus, whether it be nuts, fruits, grains or vegetables.

CHEW your food slowly and well and you will never develop thirst.

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THE only true guide for our food regulations is a sense of *intuition* equally developed with all our sense tendencies and corresponding to the consciousness of our mind, soul and spirit.

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ALL fruits are good, but those keeping their fragrance and beauty comparatively the longest are the sturdiest and contain greater life energies. The apple would thus hold its own above all others. Yet all fruits have their purpose. A plum perfectly ripe and sweated, when eaten slowly and upon an empty stomach, will act upon the liver, while peaches act upon the kidneys.

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FRUITS should never be washed. Just wipe them with a linnen, and rub them off with your own hands. Eat fruits with the skins on, but be sure to masticate the skin thoroughly, especially in cases where there are even the slightest disorders of the digestive organs.

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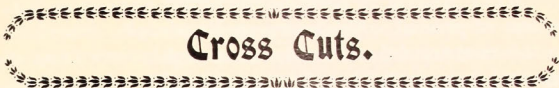
NEVER drink water right after eating fruit, but in costiveness and where narcotics and stimulants have not been used habitually for months, you may have a cup of drip coffee that has been poured over fresh, rich cream. This will, of course, merely be a crutch for the time being, and until we have learnt to do otherwise.

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INSTEAD of drinking water eat fresh, juicy fruit. Eating it slowly, mixing it with saliva thoroughly, will quench your thirst sooner and solve the water problem without further controversy.



Cross Cuts.

GEORGE OLLIE of Carthage, N. Y., is one of the most wonderful men in the world, if for nothing else than that he is at 106 years old as lively as a kitten and as happy as a school boy. He never wore glasses, reads omniverously, quotes Shakespeare with dramatic intensity and feels it, too; has never had rheumatism, walks without a cane and saws wood the year round. Mr. Ollie is a native of England, but is now quite accustomed to this country, having lived here for a trifle of eighty years.

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MARGARET NEVE, King Edward's oldest subject, bade fare-thee-well to her home in Guernsey. For 110 years she preserved her health, strength and even her eyesight, and was known throughout the United Kingdom. During the lifetime of the late queen Mrs. Neve never missed sending on her majesty's birthday a telegram of congratulation. Her majesty never forgot to return the compliment, and had Mrs. Neve's portrait hung in a conspicuous place at Osborne. When at the age of 92 Mrs. Neve went to Krakow to see Kosciusko's monument. She enjoyed the trip so much that she went on to Russia, accompanied only by her younger sister, who was 89 years of age. Among the many accomplishments of Mrs. Neve, who entertained Marshal Blucher shortly after the battle of Waterloo, was a translation which she made of Dante's works into French. She had been a widow for fifty years. She had no children.

MARY BROVIK is perhaps the oldest woman in Wisconsin at present. She lives near Randolph. She came to this country from Prussia when eighty-one years of age and has resided here for twenty-eight years, which makes her to be 109 years old. Her husband, who passed out nine years ago, was 112 years old. She attributes her health and long life to hard manual labor, simple foods with but little preparation, moderate appetite and the fact that she has taken things as they came and never worried.

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MEDICAL LIBERTY of Denver "digs" into the clan of "prescriptionists" with the following: "While the medical bloodhounds are so fiercely on the scent of Dr. Hanish we sincerely hope they may not lose sight of the butcher knife brigade who out at the hospital killed a prominent business man of this city last week by operating for appendicitis which he did not have. It is well while pursuing the vultures not to lose sight of those with the gaudiest feathers. Justice is justice if it is half froth and flimflam."

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AFTER much bombast and hot discussion in a house divided against itself the medical bloodhounds of Colorado, boosted by the crime-stained press, concluded to go home and chew the rag with the "old woman," and "keep off their hands from Dr. Hanish," who proved too much of a match for them. One of our exchanges remarks upon him as follows: "It is very sad indeed that our astute medical board and chief fugler of medico, legal prosecutions did not conclude to go after the Sun-Worshiper, Dr. Hanish. Thus it will be seen that all their furore and gush about prosecuting Dr. Hanish was pure bombast and bravado."

Home Again.

THE VERY FACT that our magazine is in print again shows that we are at home. Yes, the Doctor is at home and at work. With the exception of three pages, set up by Brother Riley and one page by our only A. Henri, this magazine has been set up by the Doctor. Henri and Max are busy folding, stapling and trimming 25,000 circulars, while Friend Dittmann is viewing the Pacific Coast for the Doctor. Bro. Dittmann is delighted with the coast, so much so, that we will have to be real nice to him to coax him back to Chicago.

Our work in Denver was crowned with success and the nicest, very best and most intelligent people were among our pupils. The results of the studies were exceptionally marvelous. From lesson to lesson the magic change of the countenances became more strongly perceptible, and invalids, of incurable diseases, of many month's standing, threw away their crutches and walked away healed. Old and shriveled up men and women rejuvenated to perfect youth and glory in the Mazdaznan Gospel. People, at the very brink of the grave, after exhausting the storehouse of physical and metaphysical sciences, were snatched from the cold hands of death and old school doctors and new thought healers admitted that those cases were beyond all reach. We did not solicit their acknowledgements, and yet they would express them in the presence of many. We say, hundreds were healed and cured. One single case would have been enough to make the ordinary practitioner or scientist a world-wide reputation. We seek no reputation, no glory, no reward—we are insuring individual redemption—

Some of our pupils perhaps remember that last fall the Denver newspapers had made an attempt to black-

mail Dr. Hanish. For five months they filled their dirt-stained sheets with the most ridiculous statements that can be created in brains of ignoramuses, pinheads, debauches and morphine fiends. These papers continuously referred to a case of a lady with consumption and a touch of mental derangement, the latter finally developing to a more severe spell. The lady was neither a patient nor a pupil of ours, although she had been to two of the closing lessons after much pleading, for our people remember, that we admit no new pupils after the third lesson. The lady went insane. She would have recuperated if left alone. But science had taken hold of her. Learning that she had had two lessons in right living they were bound to use her case for "scientific purposes." As in the case of the late Pope Denver and some of the Salt Lake papers reported her condition daily. According to the papers' own statements the physicians forced her by brutal means to eat meat, and because she would refuse and as long as she possessed vitality enough to protect herself against the impositions of her persuaders, the latter concluded that she had gone hopelessly insane. Physicians employed suggestive bamboozlement and hypnotic hocus-pocus, in which the daily press, like a helpless dishrag and mopcloth, so admirably assisted, attempting to instill into the mind of the poor woman and the *m*-asses at large that she was as good as dead and prophesied her death from day to day and hour after hour. But their prognostications proved false and their prophesies infamous lies. For five long months they had to battle and force drugs on the poor woman before she would yield and become a victim of science.

The papers prophesied that the Doctor would not dare to come to Denver again and the whole medical

clique was certain of its victory. But that is where the "wise of the earth were made fools" *again*. Dr. Hanish opened his daily classes beginning June 16th with an enrollment of 500 pupils for the Preliminary Course alone. That there might be no mistake about our presence in Denver we had 10,000 circulars distributed, 500 window cards put out, and advertisements put in the daily papers. All this was a terrible blow to the whole medical and "meta-medical" fraternity and the daily sheets are utterly dumbfounded, while the *m*-asses, with mouths wide open, are still waiting for information.

The "Republican" of June 17th, did its best to hunt up big type from its dust-covered cases, and imitating the Chicago American, for originality it hasn't any, it started its double column like this:

"Sun-Worshiper With Full Name of Rev. Dr. Otoman Zar-Adusht-Hanish Returns.

"Big Audience Greets Dr. Hanish for Short at Initial Lecture.

"Last August the Sun-Worshiper was in Denver and secured no little notoriety. He was threatened dire revenge and local physicians, ever jealous of the fame of Esculapius, threatened legal prosecutions."

"But Dr. Hanish, for short *IS BACK*, and delivered his first lecture at Howe Hall yesterday afternoon, clothed in his Parsi robes and looking as cherub as ever. He had a *large audience*. His coming was like a breath of sun. The sun came out in his honor too.

"The young man, who has surrounded himself with touches of the Orient and its mysticism told enthusiastically of what can be accomplished through Mazdaznan, which is a system of breathing patronized by no less a feature in the world of yellow-esoteric journalism than Mrs. Ella Wheeler Wilcox.

His advanced students have fasted for fifty-four days and he has had several in Denver beat the board bill for eighty-eighty days. But any one who attempts to fast and live to tell the tale has to learn how to breathe. Dr. Hanish, has over a thousand upholders in Denver. In Chicago he was a rival for a time to Dowie."

Heart To Hart Talk

"GEORGE'S WEEKLY," one of the few publications that dare to express themselves fearlessly and be plain in their use of language because of their power of command and truth they possess, comments in its issue of Aug. 23rd, 1902, as follows:

"Some poor, silly, mental and physical wreck who has gone daffy over Rev. Dr. Hanish has been sent to the county asylum and the doctors are making a great hullabaloo about prosecuting Dr. Hanish. Why, great Caesar, gentlemen, what are you talking about? Dr. Hanish knows more in one minute than most of the medical fraternity of Denver is capable of knowing in a year, and if pin-headed people of the Van Meter class attempt to bother him, because some idiot goes crazy, who can't understand his doctrines, these fanatics will discover that Dr. Hanish has a following in Denver that will make it exceedingly lively for them.

"The so-called sun-worshippers that these idiots make fun of are nothing more nor less than people who believe in nature, who believe in fresh air, sunshine, water and mother earth as against people who sit up late at night drinking beer, smoking cigars, eating immoderately and sleeping their excess off all day and who send for a doctor who injects morphine and bromide to brace them up.

"The editor of George's Weekly is a sun-worshiper and he enjoys the sun's rays. It is the highest order of vibration that he is aware of, but the little pin-headed bigots who can't understand this expression will no doubt get up a mob and fancy they can change our thoughts through persecution. The world is full of people who must have "my doctor" or "my minister" or "my political party," who are not big enough to think for themselves. Suppose the independent thinkers, who have thought themselves out of bondage, found fault with the preachers because religious fanatics murdered their families to send them to heaven, and doctors who kill people by the wholesale, cutting them open for appendicitis, what a hullabaloo would be started; and, because one, poor, weak-minded woman goes daffy, the whole conforming set of nyncompoops get up on their hind legs and yelp about punishing Dr. Hanish.

"Nothing would afford us more pleasure than to see these little, narrow, contracted mentalities forced to discuss the question of

health and civilization with the gifted and intelligent Mazdaznan philosopher, but Dr. Hanish needs no defense at the hands of "George's Weekly." He can defend himself any turn in the road, and if there are any who fancy they are smart enough to debate with him these questions of correct living, we warn them now to steer clear of him unless they want to learn something, in which event the broad, liberal, tolerant gentleman will, no doubt, be pleased to assist in pulling them out of their mud and mire of ignorance."

More Heart to Heart Talk.

("George's Weekly," Aug. 30th, '02.)

"WE ARE PROUD to admit we are a student of the much abused Dr. Hanish and have been for some twenty odd years. When a man learns the four actions—respiration, ventilation, mastication and relaxation, he has learned the art of living correctly and as a result never needs the services of doctors and enjoys a body free from pain and that is about all in life that is worth living for, anyhow. Some live to eat, then nature steps in and puts a stop to their gluttony with a pain. Others live to drink and their immoderation is invariably called off by nature in the shape of a breakdown of some kind and there is misery in him. The man who learns how to live correctly has no use for a doctor, except for the setting of bones and things of that sort. We have nothing to say against the skilled surgeon and for that matter have nothing to say against the ordinary doctor who is using his scheme to alleviate the pain of the poor ignoramus whose mode of living and immoderation brings them distress. We must have doctors just the same as we have jails, ministers, politicians, and other things calculated to educate the ignorant, but people who think right, eat right, drink right, sleep right and do right, are the only people in the world who really enjoy a painless and happy existence on this earth. To live right one must understand the philosophy of exercise, diet, sunshine, water and fresh air in connection with mother-earth and people who reach these ideas are doing society infinitely more good than all the doctors and preachers on earth."

WHETHER listening or reading, always think and reflect.

Truth Shall Prevail.

FROM the September number of "Medical Liberty," published at Denver, we clip the following editorial:

"There has been a good deal of professional froth and medical vaporings of late in the Denver papers, about Dr. Hanish the Sun-Worshiper, who recently spent several months in this city teaching his method of cure. Flaming newspaper headlines have greeted the reader telling how "The Doctors Were Going After Dr. Hanish."

"Van Meeter, Governor Orman's democratic accident, is reported as saying that Dr. Hanish and all other irregulars would be prosecuted on short notice. We have no acquaintance with Dr. Hanish. We don't need any to vindicate and defend him against the slanders and inuendoes of the meddlesome medical gang who for want of legitimate professional business are so busy with the affairs of others who are their superiors in everything from minding their own business down to curing disease.

We are reliably informed that Doctor Hanish never treated the woman at the hospital at all. That her disease was caused by doping with the infernal poisons administered by medical guessers. That all the ribald blackguardism of the medical profession about the way the Doctor left this city is founded in fraud and unqualifiedly false in every sense. Our readers will bear in mind that Dr. Hanish is not accused of killing with cocaine, codliver oil, chloroform, or calomel. Nor has there been any intimation that he maims by surgery, salivating or slugging with poisonous dopes which are recognized as standard methods of exterminating the human race. Hence these gassy demonstrations by the gentlemen who are losing their graft.

Oh, yes. They will go after Dr. Hanish **in your mind**, and they will go so far after him that there will be **no danger of their getting so close to him as to need several people to help them let go of him**. Probably if he would return and assume to be a ninth magnetic healer of suggestive bamboozlement and give forth certain signs and tokens (of inferiority) and answer about one per cent of the questions required by law he would be awarded one of those "two-bit" licenses which Osteopaths have been offered, four for a dollar. **Don't you ever think for a moment that they will go after Dr. Hanish."**

Some Hot Shots.

THE "BRITISH AMERICAN," published at Denver, and edited by Bro. Stanton, President of the School of Mines of the same city, and one of America's ablest and most thorough mineralogist and chemist, makes mention of the Opening of the Mazdaznan Movement in Denver this summer as follows:

"Dr. Ottoman Hanish, teacher of ethics and physical training has arrived in Denver and on Tuesday, June 16th, 1903, will lecture at the Howe building, 1548 California street, on "Health and Breath Culture." A lively time is threatened from the Medical Society, so says some of the daily papers. He is charged with some terrible (?) offenses, if the city dailies can be believed, as follows:

"Eat no breakfast and learn to control your appetite.

"When sick, take a few well-drawn breaths.

"Do not engage in heated controversies.

"Express your happy feelings by singing, humming a tune, or even whistling.

"When fatigued from overwork or from any other cause, take a few breaths and the yolk of an egg.

"When retiring at night, forgive and forget. Sleep with your feet to the south and lie on the right side."

"We think if they cannot find any better or more horrible crimes than those against Dr. Hanish, the howlers and kickers had better take advice from him and also put a catnip poultice at the base of their brains. We believe the Medical Society has got some little common sense and will mind their own business.

"Ella Wheeler Wilcox says "deep breathing" is as good as "bathing." She should be prosecuted for practicing without a license. She must be in partnership with Dr. Ottoman Hanish.

"She also gives rules for motto speaking on certain days in the week, like our husbands have their razors labeled for certain days. This is another innovation and takes in some of the first principles of Christian Science and Dr. Truth. Go for her on this count of the indictment. Send her out of the country—as you did Dr. Truth.

"Oh, what fools these mortals be!"—Puck."

The Mazdaznan Temple Association

is a purely Philosophic Institution, which recognizes for a fact that the Triune Principle of Sociology, Science and Religion is merely a means to an end, having for its purpose the aiding of one another to paths leading to the recognition of Truth, Justice and Love from the position of individuality merging into collectivity.

The Mazdaznan is the only Institution of its kind in the world that needs not proselyte or seek to gain adherents to its teachings, recognizing the principle of demand and supply as to position, time and condition corresponding with cause and effect. It holds that Thought is the center of manifesting ideas, of the past or the future, and wherever conscious of its Presence in the Realm of Spirit, Soul, Mind and Body, equalizing the Elementary, Mineral, Vegetable and Animal in sum and substance, Life Eternal stands out before it as the ever-active factor realizing the Absolute in All Things. Thus it holds that the greater the variety of ideas and the farther reaching the complexity of Thought entertained, the grander the sublimity of the coming forth of the Divine Individuality in man.

The Mazdaznan recognizes the Supreme in All Forms of Manifestation, animate and inanimate, and the hearts of mankind the Temple of God, who "is God of the Living and not a God of the dead." It holds that God has manifested, is now manifest and will continue to manifest, but is "neither limited to the form of a man nor the form of a woman," for Space and Time abounds with endless formation.

The Mazdaznan recognizes the Holy Family of Father, Mother and Child as the expressing Principle of Unity through the Divine Trinity, forever revealing the Duality of Creation by the Perpetuation of Procreation, as the emanation of Union.

The Mazdaznan denies not the Existence of Matter and its consequent Process of Evolution throughout the Four Dimensions of Space, but it holds the latter to be dependent upon Our Mental Perception, recognizing in the Variation of Manifestation a Complex Whole.

It recognizes goodness, beauty, character and sublimity in everything, and sees in all things expressions of the past serving as reminders for our good or illustrating higher aspirations yet to be attained.

The Mazdaznan recognizes the lower walks of life as repetitions of the past, and its opposite as the alternating position which causes contention and struggle, thereby retarding progression. It holds for that reason that the Salvation of the Individual depends upon the degree of the recognition and the consequent Self-Reliance bringing Liberation from Bondage.

The Mazdaznan recognizes in their proper place all books of whatever nature as results of the demands made at certain times, but accepts as its infallible text-book no other than the Open Book of Nature, the Interpretation whereof is Sacred to every Individual as a Divine Right, and as an instrument for present needs.

The Mazdaznan points to no authority or authoritative institutions other than the Supreme, as the highest ideal in conscious manifestation, and holds that all ideas are sacred to the Individual who perpetuates the same.

The Mazdaznan holds that the Principle of Life contains the Solution to the Problem of Life and that the Recognition of it corresponds according to the degree of unfoldment of one's Attributes, in which no one but the Individual concerned poses as the principal factor.

The Mazdaznan recognizes that,
 PHILOSOPHY to be such must deal with POSITIVE FACTS,
 SCIENCE with EXACT PROOFS,
 RELIGION with IMMANENT KNOWLEDGE,
 SOCIOLOGY with EQUALIZED JUSTICE,

which constitute the Four Rays of the Universal Cross, revolving upon its own Axis of Eternity, emanating the eternal demand for Right.

The Mazdaznan holds that in the recognition of Our Being not Denials but the CONFESSION of the conditions and the environments accumulated by ignorance through the Process of Evolution will deliver us through and from Temptation into Light,

The Mazdaznan holds that the Glory of God will not manifest in "unclean tabernacles" and that we owe it to ourselves and the race to remain unspotted from the world, that we show forth a pure and healthful body, a noble and truthful character, commanding respect from all and by all.

The MAZDAZNAN TEMPLE ASSOCIATION has as its object the throwing of more light upon all subjects, whatever their nature, and to give them due consideration in a spirit of kindness, paying respect to all ideas, views, opinions and claims. It holds as one of its chief points in considering questions of vital importance, that since in the world of manifestation there are no two things exactly alike, there can be no two minds alike, and for that reason differentiation in ideas will continue to characterize the individual.

We invite all, whoso will, to come and prove for themselves the great truths of this philosophy, demonstrating a more powerful manhood and womanhood unto perfection, and ask of the Reclaimed to help us declare the Universal Amnesty and sound the Gospel of Liberty. We offer our Instructions Free to all Mankind irrespective of creed, color, race or caste, inviting investigation demanding demonstration as to abilities and possibilities of which there is no end, for

"All is God and God in All."

Physical Culture Department.

Conducted by W. H. Miller, R. S.

ARTICLE VIII.

Rhythmical Breathing.

A FEW YEARS AGO I found it hard to keep in good physical condition; that is, to keep in trim to do Athletic exercises and have good wind and keep good weight, but now I have it down fine. I learned deep breathing in Germany, in the Turnverein; in Paris I had special breathing lessons for swimming and diving, while in Japan I tried to study a few of their so-called tricks in breathing. Each country and system gave me a few points, but I did not succeed entirely until I heard Doctor Hanish explain breathing from A to Z, from the Mother breath down to the Rhythmic breath. Then I learned what I could do with breathing. I changed my diet to strictly Mazdaznan and after a few years found myself younger in looks and feelings, in better trim, stronger and better developed, than I had ever been before. My friends tell me that I looked older when twenty-five than I do today. I am as limber now as when I was a boy, and all this change is due wholly to the teachings of the Mazdaznan System.

Years ago I worked hard in the gymnasium, devoted much time to my body, did all kinds of exercises and still was not what I should have been. The first principle of life I did not do justice to. As a boy I thought it a joke to take breathing exercises. I thought every one could breathe, but now I know that very few know

how to breathe, that it is an art and must be cultivated, understood and practiced.

People often remark to me: "Professor, you surely do a great deal of practicing to keep yourself in such splendid condition." On the contrary, I work on an average of sixteen hours a day and never practice unless it is to give lessons. The only exercise I take is on the street when I walk and take my breathing exercise. I also stretch my muscles before going to bed, which act takes me less than one minute. Once in a while, when I have time, I take a sun bath. Then these people wonder and think I am telling falsehoods, but I say to them: "Go and do likewise and you will be the same."

It is the same with the preliminary course exercise which is used as a means to an end in bringing your body to a physical condition as near perfection as you can get; then it is easy to keep in such condition.

Learn how to walk straight. When you have acquired that habit you will keep it up without thinking of it. Learn deep, rhythmic breathing and after a while you will use it unconsciously.

Develop the muscles of your body to their highest form and it will be an easy matter to keep them so, but you must persist and then enjoy—just as you must climb the mountain in order to gaze down upon the surrounding scenery.

In regard to diet: Many people think a person who does not eat meat cannot be strong. Several of my friends had the same opinion until they met me in the gymnasium and I made them quit first, because I had the power of endurance and the breath which they did not have. As far as muscular development is concerned, we will stand alongside of a meat eater and

prove that a vegetarian is stronger, more limber, better developed and has more endurance than they. A meat eating athlete gets stiff when he is thirty or thirty-five years old. Uric acid accumulates in his system, causing him to have gout and rheumatism. You will find the vegetarian at that age just as good as when twenty, due wholly to correct living and a little respect for his stomach. We do not believe in training like animals for five or six weeks and afterwards be so worked out, that we need six months' rest to bring us back to our natural condition. No, that is unnatural, yet we see it every day. Young fellows who have been prominent athletes break down and are no good after six or eight years of such life. Some of them are all in before they get to be twenty-five years old and at thirty think they are old men and they don't know why. Tell me of a strong man or an athlete who reached the age of fifty. No; it is impossible. They sin against nature and themselves, and the penalty of sin is premature death. Abuse nature and she makes you pay for it, so we see plainly the old saying holds good today as it always did: "Anything overdone is a vice—even exercise."

THE Good we can never forget, but the Evil will pass from our memory as we outgrow it and enter into realms of better understanding.

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THE things we dread and fear we will surely attract unto us sometime and make come true the words of the saints, "if you flee before your enemy, he will pursue you and overtake you."

Table Decorations.

W. H. MILLER, R. S.

DID YOU ever ask yourself the question: "Why do the rich decorate their tables with flowers and fruits and not with viands as of old?"

It is not yet a century since the banquet tables at the different courts of Europe were dressed with meats of all kinds—cooked and raw—so the assembled guests might view them and get their appetites in working order before the dinner was ready to be served. All the luxuries and delicacies that money could buy were shown—only such things as the wealthy could indulge in. After the eyes had feasted on these tempting dishes they were removed to the kitchen to be prepared for the feast of the stomach which was to follow. Among the luxuries served were oysters, salmon, pickled eels or brook trout—all being out of reach of a poor man's table. These were not eaten because of any peculiar virtue they possessed, but only because they were expensive. At the present day a fair illustration would be the rich man who orders strawberries for his dessert because they cost \$4 a quart in midwinter, even though they are so sour as to draw his face out of shape and cause him to have a rebellion in his stomach.

One course followed another as rapidly as the banqueters could dispose of it. The meats consisted of roasts of all kinds and different kinds of game, such as roast duck, rabbit, turkey, chicken, pigeon, bear steaks and venison. All these dishes were highly seasoned with pepper, it being a luxury also, and when the term was used: "That is pepper," it was intended to convey the idea that it was an expensive luxury that could not be used by the commoner.

The guests were given much wine and liquor to drink, as coffee was regarded as poisonous and tea was used only as a medicine.

The desserts included what was known as ice cream, but it differed materially from what we know by that name. Such a dish would be known now as cold pudding or jelly.

The wealthy people of today have changed the methods of dinner table decorations. The display of dead animals, fish and game that greeted the vision of the nobles two hundred years ago would be a repulsive sight to the cultured and refined meat eaters of the present time, and if these sensitive beings were compelled to kill these animals before partaking of their flesh it is almost a sure thing that vegetarianism would grow marvelously.

Yet people will eat all these things when served, either at their homes, clubs or banquet halls, and never give a thought as to what they are eating, only that it is meat. And what is meat? It is the *dead flesh* of some animal and contains *no life*.

But as the table decorations, the corpse era has been succeeded by the vegetarian insofar as the fruits of the earth are universally used to trim and set off the appearance of the banquet board. The host of today spends nearly as much for the flowers and fruits to beautify his table as he does for the dinner proper. In decorating the table hundreds of dollars are expended and the guests are given favors in the shape of bouquets, the choicest and most expensive flowers being used. Silver candlesticks and electric lamps are hidden in large banks of flowers and fruits. The fruits are also of the choicest and most expensive kind.

The four and five course dinner of long ago has

been succeeded by the eleven and twelve course dinner, as we must have a greater variety to stuff ourselves with than did the banqueters of old. And as to liquors—the different qualities and brands are innumerable and are used as freely as water.

Society has made some improvement and progress, if it is only in the manner of decorating their tables. This change was brought about by the action of a Russian countess about a century ago. She desired to give a dinner to her friends and wanted to have something new and different from the usual custom in table decorations. All meats were banished from the table and the banquet hall was decorated with palms and flowers. The table was also decked out after the same fashion. Vases were filled with the rarest of flowers, while the table was resplendent in a beautiful cloth of greens. To the great surprise of the hostess her whole company was delighted at the innovation. It was so new to them, and such a pleasant change from what they were accustomed to, that it soon became fashionable at all the European courts as well as at the tables of the wealthy to decorate their tables with flowers and fruits instead of with the corpses of animals.

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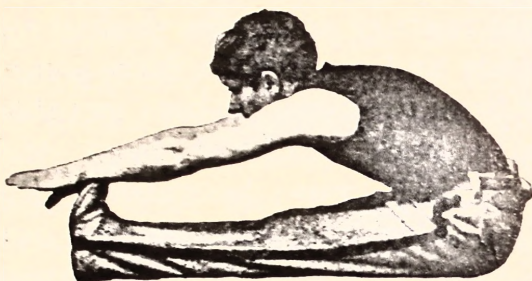
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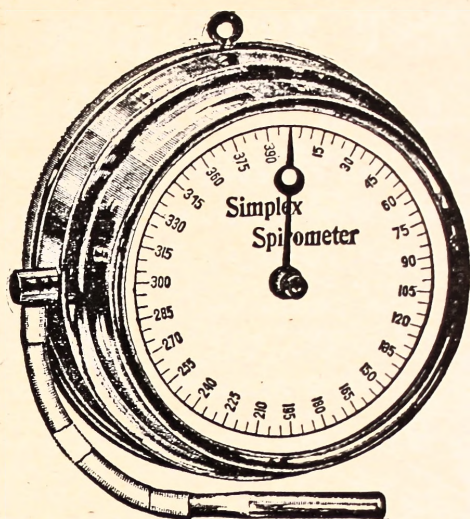
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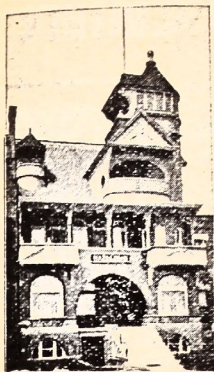
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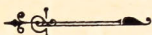
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Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not

Vol. II

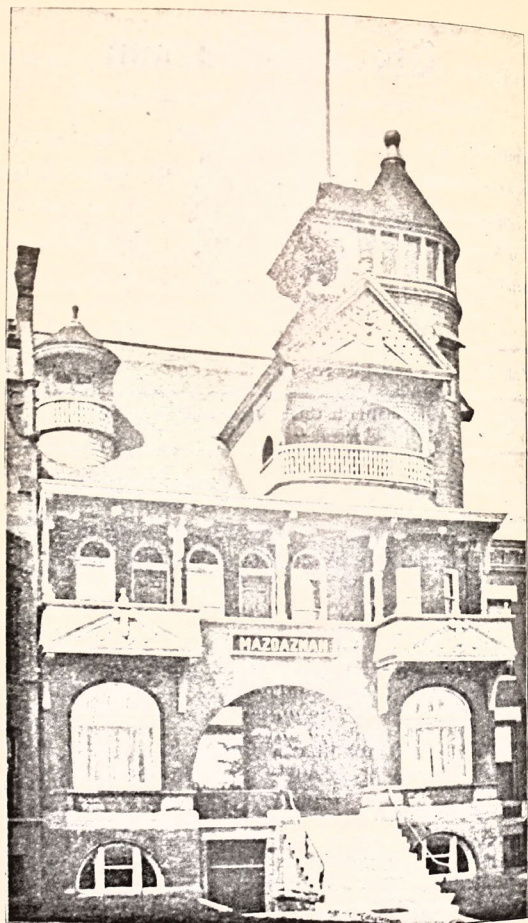
Chicago, October, 1903.

No. 10

All the reading matter in this magazine is written by the editor,
Otoman Zar-Adusht-Hanish, except when signed otherwise.

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The Mazdaznan.

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Chicago, October, 1903.

No. 10.

Little Sparks from the Anvil.

THE SUN faces us during the daytime, shedding smiles upon our paths. How invigorating are its rays as they steal their way through the windows into our little homes, awakening us to activity.—Indeed, I am a Sun-Worshiper.

*

*

*

THE NIGHT does not leave us in the dark, for the elements concentrating about us may be enkindled by the use of our ingenuity to a burning flame. How welcome the flame that tells us of God, whose love is like unto a consuming fire, attracting unto its bosom everything within reach.—Yes, I am a Fire-Worshiper.

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As I stand bewitched before a painting that represents a landscape, taking me back to my childhood days, I admire the hand that produced this work of art and it makes me an—Idolator.

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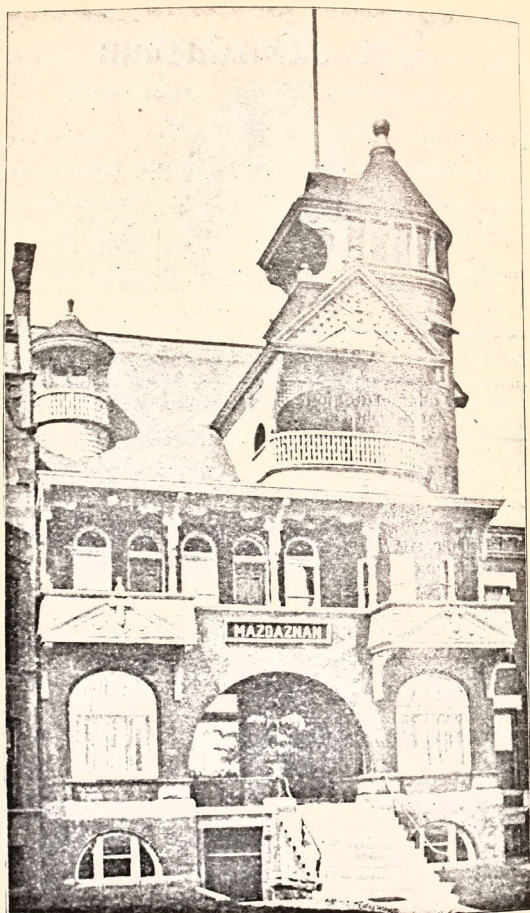
As I WATCH the procession of the stars, as I gaze into their sphere and remember their regularity and their beauty, can I help but be a—Nature-Worshiper?

*

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*

As I sink my thought into the bosom of my heart until I feel the nearness of Him who is All in All and I realize the One-life-at-a-time in *me*, in *you*, I pay homage to Him, who is the same that was, is and will be—*my* God.



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Foot Notes.

DOCTOR HANISH starts Sunday evening meetings at STEINWAY HALL, Sunday, Oct. 11th, at 7 and 8 p. m. Meetings regularly every Sunday until May 1904. The rents upon halls have been raised considerably, still it is thought that the people will raise their vibrations accordingly.

WITH the first of the year THE MAZDAZNAN will begin a series of articles on "Pre-natal Influence," written by Mrs. M. Barteau.

WHEN at leisure the Doctor is going to arrange a cook book for the well and the sick, giving us recipes that will fill all our wants and needs.

IN DENVER the Mazdaznan are distributing circulars by thousands. They mean business and propose to keep Denver hot during the cold winter season-

SOME people noticed the Doctor wear a new suit and began to remark that the Doctor himself did not follow his teachings on economy. The suit was a present to him by Mr. H. A. Swanson, the 5-drop man.

MAZDAZNAN Women Groups will meet at homes and elsewhere. Mrs. Barteau, Mrs. Kuehmsted and Mrs. Rhodes are offering their parlors. Others will soon follow. Similar Groups will form in New York, Denver and other cities where Mazdaznan reign supreme.

MR. A. L. KUEHMSTED has presented the Doctor with a large motor for running his new press. The old one would not give the speed. Mazdaznan are quick people when it comes to labor, and consider it an unpardonable sin to be hanging around, thinking of nothing but feeding one's face, when there is so much work to do. Mrs. Kuehmsted struck the right keynote when she sent the motor and the notes have been heard buzzing for the last four weeks.

THE MAZDAZNAN CLUB promises to become an important factor during the coming season. The entrance fee to Society members will be \$3 with \$1 a month for dues. Class members, that is non-society members, may be admitted for \$5 and \$1 a month for fees. Ladies are admitted as well as gentlemen.

THE CLUB offers many advantages from an educational and social standpoint. Dr. Hanish will deliver a lecture once a month before the Club to which none but Club members will be admitted.

THE LADIES of the Mazdaznan Society are making ready for a Grand Bazar at the Headquarter building in Chicago, during December. Members of other Societies are invited to participate by sending donations to the building, 3016 Lake Park Avenue, Chicago, addressed, Mrs. A. L. Kuehmsted.

MRS. M. BARTEAU proposes to extend the Women work during this season, forming Groups at various parts of the city, with the object, of expounding subjects elevating the standard of womanhood. Motherhood and prospective motherhood are to be considered at length and ways and means to be devised effecting the rise of a Savior nation.

SINCE MR. DITTMANN came home everything about the Mazdaznan building is rushed. There is a great deal of work being done by the "four youngsters", in which the Doctor is included. Mr. Dittmann is busy in and out of the office, he is a hustler. A man has to be a hustler where the doctor is, to be able to hold his own. Henri attends to the printing, while Max takes care of the mailing department. Now and then those two boys will go out on the lake in either of the two fine boats they have, but never until their work is done.

Mazdaznan on Pike's Peak.

THE MAZDAZNAN movement in America is making progress in a manner that gives much encouragement to the teachers and students of the all-embracing philosophy. Comparatively few years ago this study of the Master-Thought—for such is the meaning of the word Mazdaznan—was unknown in the United States. During the past summer a traveler, who journeyed from the Atlantic to the Pacific Ocean was at first somewhat surprised to meet students of this most wonderful and greatest of all philosophies in every place he visited. These persons, the traveler reports, have absorbed the principal object taught by the master and have begun to demonstrate over the individual and thus do their full share in reforming and rejuvenating the world.

The students who spent their vacations in the East as well as in the West met many others, who have burst from the bonds of limitation and are demonstrating over conditions in a manner that would encourage the most disheartened and discouraged mortal.

The uttermost parts of the continent are being penetrated by individuals who a few years ago were afraid to leave their homes after dark. They have at last learnt the great lesson of the economy of life, and where only a few years ago they had to squeeze and pinch to make both ends meet, they now have plenty and to spare. Instead of wasting their substance, receiving nothing in return but sorrow and pain, they enjoy life as it behooves a human being to do. They can at last leave their limited surroundings, and venture out into the world to view the grandeur and sublimity of the same, mingling with other people, exchanging ideas with them and gain this beautiful lesson, that "God is in All and All is of God."

Pike's Peak has become a favorite place of pilgrimage for many and even on that magnificent and awe-inspiring mountain top the Mazdaznan have demonstrated. For years many of them have climbed that steep mountain both ways, an undertaking that but few mortals may glory about and a task considered exceedingly hard and trying. The men and women of the world, who either walk, ride on burros or use the cog wheel road, are usually "done up" by the time they reach the top. Most of them get deathly sick and notice not the sublimity of God's Eternal Thought. Their only idea is to get down quick into the valley of death. Others again shrug their shoulders as if thinking, "all the mountains look alike to me," and "such clouds we have in Missouri, too." Comparatively few feel in their heart "Nearer, my God, to Thee." And these few who sense in the presence of immeasurable space the presence of the Living Spirit in their hearts, neither church, orders, societies nor institutions have any "padlock" on them, that is, generally speaking. In them the Mazdaznan recognize kinship, irrespective of Creed, Color or Caste.

The Mazdaznan, who for years have climbed this venerable mountain through the stillness of the night, sometimes with no light above them other than that emanating from the windows of their own souls and the still small voice to guide their weary footsteps, have gone back and forth with the best of wishes in their hearts not only to those who visit the mountain tops but to all the world.

While on top of Pike's Peak this summer the Mazdaznan have erected a larger cross a short distance from the "robber's roost," (the stone building where tourists are charged famine prices for rubbish and trash). The cross faces in westerly direction, signifying

that "westward is the trend of civilization." The cross consists of an 8x8 post, seven feet high with a small board nailed across. The inscription reads:

MAZDAZNAN

Blessings to All the World.

Bro. Kuehmsted helped the Doctor to erect the cross. Rocks were piled around it, great and small. Present were Dr. Newland Doud, Mrs. F. Adams and her mother Mrs. James, Miss M. Hast, Mrs. Kuehmsted, Mrs. E. A. Stevens, Mrs. Davenport-Vickers and many others who cast their lot in the form of rocks around the cross. The old cross on the east end has also been re-build.

When you make a trip up the Peak be sure to cast a rock at the base of the cross, thereby signifying that one more has joined the great host of individuals who have come to understand themselves.

Climbing the Peak.

IT IS THOUGHT that only those of muscular strength and the well-fed dare attempt the great task of climbing Pike's Peak. That this is not true has been proven repeatedly. Those who broke the record in climbing the Peak were Vegetarians and Fasters. Mazdaznan do not consider it a task to climb the Peak. Friend Dittmann made the Peak during the heat of a day in August in four hours and thirty minutes. He overtook parties who had started two hours before him, half-way up, where he found them camping by the roadside, feeding their faces on ham sandwiches "to get some strength" before continuing their journey onward. Friend Dittmann took a drink of water and went on. Just about a quarter of a mile from the sum-

mit, laying along the side of the track, he saw something that looked to him like a bundle of clothes, which he presumed belonged to some of the workmen who were engaged along the road repairing the track. Still, that "bundle" looked rather strange and Friend Dittmann thought he would approach it, and doing so, he heard a faint voice: "Hello, Dittmann!" and then a pair of sparkling eyes gazing at him. It was Friend Boone. He had started with Friend William H. Wise and other Mazdaznan early that morning, keeping up well the first six miles, but after that he began to fall behind. Bro. Wise had fasted three days before climbing, others more. Seeing Mr. Dittmann so cheerful looking Bro. Boone got on his feet and reached the top. At the top there were Bro. H. A. Swanson, Miss C. Driver and others to greet the climbers. All visited the cross to leave their burdens there and have their good wishes and blessings carried by the winds to the four quarters of the earth. Our Friends Dittmann and Wise walked down the Peak, a distance of nine miles, in two hours.

In July Bro. Kuehmsted and his wife climbed the Peak. So did Bro. Sandberg and his wife, who in their great hurry of getting into the mountains forgot to check their trunk and had to send for it to Chicago. The event gave much occasion for jokes at their expense and for their own amusement, showing that Mazdaznan can take a joke. Mrs. Kuehmsted made the Peak in nine hours and Mr. Kuehmsted in seven hours. The day was exceedingly cold. It rained and snowed. The same fate befell the Sandbergs. They were very thinly clad. It was very warm when they started, but the weather soon turned on them. On one occasion they sought shelter in a tumbledown shed. It was night and snow was falling heavily. When they reached

the top it was hard to tell what direction the wind blew from. It seemed all wind whichever way they turned, and the thermometer stood far below zero. And there stood the Sandbergs, out in the cold, knocking at the tourist's inn asking to be let in, but as soon as they learned that it was two dollars to the asking or "four dollars for the two" they concluded to battle with the elements and demonstrate their ability. Bro. Sandberg says that he breathed as he had never done in all his life before. That night he went through all the twelve lessons in Health and Breath Culture that usually require three month's study. He is quite sure that all those intelligencies and energies that had a longing for "that rock house" and comforts of life left him that night to his own benefit. In the morning, and with the rising of the glorious sun, he felt the sunshine of his heart reflecting into the world. He felt grateful toward the people who charged two dollars just for getting your finger tips to the radiator. It was for his own good. Those antiquated germs of suggestion, who reminded him occasionally of the woes of flesh, considered him a "hard case," and left him so as to fasten themselves to a more congenial soil. Both of the Sandbergs have been well repaid for their trip.

Informal Reception

Saturday, October 17th, Evening at 7 o'clock at THE MAZDAZNAN, 3016-3018 Lake Park Avenue, To old and new pupils and their friends. Come, everybody, and spend a sociable evening among happy, smiling faces. Admission free.

Mazdaznan, the Magic Word.

MAZDAZNAN, the grandest and noblest of all philosophies, religions, sciences, sociologies and cults, has made itself strongly felt during the past few years, and many minds who are leading very uncertain lives are greatly agitated. Doctors, scientists, ministers, lawyers and the press in general, begin to feel that their days of hoodooing the people are numbered, and that they are *exposing* themselves on all sides, so that their once exalted positions are no longer safe.

Mazdaznan has a great message for those who have ears to hear, declaring the coming of a brighter morn, insuring eternal joy and felicity, for "*this is life eternal to know God.*" But Mazdaznan also makes a demand, sure and certain; it demands that every soul, irrespective of Caste, Creed or Color, live up to its claims, to the very letter of the law. Mazdaznan demands that we cease to pretend and begin to follow the dictates of Divine conscience; it demands that we confess no longer with our lips, but that we prove our worthiness by *deeds of duty, works of kindness and right conduct.* Whenever we neglect to hold our own and assert our individual right, whenever we impose or are imposed upon, whenever we find ourselves in positions which compel us sponging upon the debris of society, we suffer from the loss of manhood and womanhood, and for that reason are unfit to decide for ourselves the path to be pursued that would lead us to endless progression.

Mazdaznan comes to tell us that "history repeats itself" and "like begets like," while "similar causes bring about similar effects." Mazdaznan desires to remind us thereby, that the civilization of today is nothing but a reproduction of cycles past, and that

even the inventions we pride ourselves with are merely a reflex of bygone days, unknown to our dispensation. Remember, my friend, that there is a limit to nature, and the powers and forces manifesting today are the same from all eternity, and the intelligences composing minds that conceive of ideas harnessing the former have been brought out in a similar manner in ages past. But with all that we gain nothing but means of self-destruction termed "the wrath of God." Retrace thy steps, thou haughty man, for thy wits however sharp will come to naught. Only a little while longer, and thou wilt sail through the air. That day will be the end of days. Labor and Capital will clash for the last time. It will be a terrible crash. And who will win? It will be labor, of course, for the only thing left will be *hard labor* in answer to "self-preservation is the first law of nature."

The Blessings of a Fast.

NOT ENOUGH nor too much can be said about fasting, although people at large consider it a rather grave subject for our consideration. How strange that men of professed letter and science should fear, ministers of the gospel shun it, physicians in general denounce it, and higher thought people almost go frantic by the mere mention of the subject of fasting. But don't you know that the broad road has been traveled more than the narrow path? The dope-prescriptionist, commonly known as "my doctor," tells us of the dangers of fasting and with his physiological theorizing tells us of the necessity of stuffing that stomach, "keep it busy so as to keep up strength." And that very same ignoramus tells a patient with weak lungs, a consumptive,

"don't breathe but very little, otherwise you will irritate the cells." He wants the patient to "stop breathing" and as a rule, "while busy here and there, lo, he is gone."

Have you ever listened to one of those bay-windowed ministers during Lent season tell of Jesus' fasting forty days and forty nights? How beautifully he pictured out this great event. But when approaching him as to our necessity of fasting his tone lowers at once, and answers us, when referring to Jesus, that he could do it "because he was divine." Then Mazdaznan are all divine and some even diviner, for there are many who double the length of days of fasting. Yet neither the sow-belly-feeding preacher nor the alcohol-sucking physician wants to give us credit. But we need none of their recognition. They know they are up against it.

As soon as a person begins to rely upon fasting "all kinds of science" loose their grip on him, and continued fasting at short intervals means the clearing of cob-webs from one's brain, the breaking away from superstition and the freeing of one's soul from the padlocks of priestcraft.

Don't be chasing after theories. Don't try remedies. Don't waste your time experimenting. Take nature's course. Whether sick, distressed or poor, remember, that all these conditions are consequences and wages of sin, from which the rich and the learned are not exempt. Take up a few days' absolute fast. Abstain from food, but keep working hard. If chilled, drink hot water or steeped elder blossom, parsley, sassafrass in small quantities only, rose blossoms, linden and many other herbs, using them hot, and if cream is used with them, always pour the hot tea upon the cream. The fall time is a good time for fasting ten to twenty-eight days; the winter is for shorter fasts.

Our Humble Home

ON PAGE SIX of this magazine our readers will find a photo-cut of THE MAZDAZNAN building. The picture can give only a very faint idea of the attractiveness of the building. As it stands between other buildings we can only get the front view which gives it a much smaller appearance than it actually is. The building is forty feet wide and seventy feet long. It is four stories high and five and a half stories with the tower. In the basement are the bowling alleys, composing, printing and mailing rooms, wash and engine rooms. Specially wide corridors and staircases are an imposing feature of the building.

The first floor is very inviting, and although very spacious after passing the vestibule and entree into the elaborately designed hall room, it is home like and "the stranger within the gates" feels the spirit of serenity rule supreme. To the northeast of the entree is the general office, where we find Mr. Adolf Dittmann busily at work whenever at home. To the southeast are the much spoken of parlor and reception room which to describe our limited space forbids, as there are more important subjects for our consideration before us. Passing through the reception room we enter the card room, then the pool room, and again into a corridor where one staircase leads to the six private living rooms of the household, the other staircase down to the basement. Following the corridor we find ourselves in the entrance hall, before an elaborately carved staircase, leading to the second floor. One particular feature arrests our attention as we pass from room to room and hall to hall; we find all the walls decorated with the grandest paintings that an artist's mind could ever conceive. These paintings

were furnished by America's celebrated artist, J. E. Stuart, now residing in Chicago. It is said that a more complete selection of the subjects presented is nowhere to be found outside The Mazdaznan building.

While yet admiring the many inspiring paintings along the winding staircase as we ascend step after step, we find ourselves, almost suddenly, within the neatly and cosily arranged assembly room, with a seating capacity of 350. But above all that makes us momentarily breathless, are the monstrous paintings of Yosemite Valley, Shoshone Falls, Indian Chief, Yellowstone Falls, Sitka and others. Back of the stage are the bath, shower bath, dining and culinary rooms. Northeast of the assembly room are among others the Master's studio, which he occupies more for a resting place, whenever he may allow himself such luxury. His studio is the class room and his rest—change of work, labor, occupation.

From the assembly room a staircase leads to the balcony, with quite a seating capacity. Turning west we would gain entrance to the cloak-room and three cozy sleeping chambers, which connect with a private staircase leading to the second floor. Following the balcony we find one open staircase leading into chamber rooms on the fourth floor and the adjoining store rooms of the publishing department. Another staircase leads from the balcony to a cabin room and lastly to the observatory tower.

"Dr. Otoman Zar-Adusht-Hanish is a grave and reverend individual, considerably over the half century as to age, but in appearance is a young man, which peculiarity he attributes to his mode of living, which includes rules for breathing, walking, dressing and thinking."—*Salt Lake Tribune*.

Foot Prints.

As in Chicago even so in Denver our pupils made up a purse for the Master at the close of his course. This token of appreciation was thankfully received. We can say no more, as upon occasions of this nature we are simply speechless.

MRS. MYERS, the prefector of the Mazdaznan Society in Denver, is going to hold classes in Health and Breath Culture during the coming season. She is an honor to the cause, for she has braved it last winter when the powers that be were against the work, and friend and foe alike attempted to discourage her. The members of the Society will now assist her and make the movement a surprising success. The members know that the Master will not return until called and he will follow the call only when there is to be a great harvest.

MISS DORA SINGLETARY is going to teach Mazdaznan Culture to young people and also conduct children's classes. As a teacher Miss Singletary stands at the head of the list.

MISS JEANETTE SMITH, who but a few years ago was a physical wreck, now blossoms like a rose at Los Angeles. She has Mazdaznan teachings at her fingers' tips and is imparting them to a very select and intelligent audience.

DR. MARY SINGLETARY, graduate of the Allopathic and later of the Homeopathic schools, is going to leave Denver for Chicago, with the object of working upon Mazdaznan principles and gain in individualism. All her success in her work has been due to the application of Mazdaznan teachings.

MRS. BROWNIE RATHBONE WEAVERSON, who so prominently figured in the many higher thought and religious cults, and well known in literary circles, is meeting with an exceptional success in New York and Brooklyn. She is a devout and catholic Mazdaznan and her labors seem to know no bounds. She is so much occupied that she sends us the Macedonian cry as of old: "Come and help us."

MRS. FRED HILL, who has just returned from Paris, France, where she took her bright little boys for an education about a year ago, reports the work of Dr. E. R. Paul a decided success across the great waters. Mrs. F. Hill is on her way home to Salt Lake, where she intends to remain for the winter. Miss Paul was formerly engaged in Salt Lake City and Denver, where she had made numerous friends and adherents to the Mazdaznan cause.

As to our work in Denver we shall leave it to our pupils, who can speak for themselves. The work has met approval. It was a decided success. The Mazdaznan Society of Denver was formed, with Eva Montague Myers, Dora Singletary and C. V. Kram as prefectors, and the following as the board of directors: the Misses Baron, Frelove, Davis, and Mrs. Dixon, Wentworth and Latta, Messrs. O. B. Myers, W. H. Wise, Pfutzner, Koby and Funke. In one day alone sixty-two pupils became identified with the society. The good work spreads like wild-fire. The officers are all rustlers and the prefectors are the ablest expounders of Mazdaznan teaching. It will be but a question of a very short time when Colorado will surprise us with a headquarter and temple building. We are pleased with our pupils in Denver and their hospitality and great respectability will forever attract us to them.

BRO. HANISH, while out in the Rockies, took a trip "Around the Circle" with Bro. Swanson after the close of his classes. It was not exactly a pleasure trip. It was more for the object of getting more fully acquainted with the lay of the land and if possible make a selection of a romantic spot that would answer the purpose of a "Beauty Farm." They went by the way of La Veta Pass, and it is said, if you have a grudge against anybody advise them to take a trip "Around the Circle" via La Veta Pass.

MR. DITTMANN has had the grandest trip of his life this summer. At first he thought it would not be right for him to leave the business, but we advised him to go, as it had been his fondest desire for some time to take a long trip, and if the granting of such a desire should curtail the financial standing in any way, what of it? There was no one but himself to take care of, and, knowing how to economize, the expense proved very small. He took in the principal cities of the East and then went West, where he took in the whole of the Pacific coast, and came home over the Canadian line. Southern California is his fancy, still he is glad to be home again, where work there is much and the laborers but few.

WHENEVER arriving at Chicago we have always found ourselves alone at the depot. Four years ago Mr. Dittmann was to meet us, but his clock was slow and we went to meet him instead. Everytime thereafter he happened to be out of town. But this time we were not to be lonely and forsaken. A. Henri Keates wrote to us while at Ouray that there would be a surprise for us at our arrival, and so there was. We simply wound our way through the crowded streets, took the suburban train and got home. We went right to

work to fix up something for the boys, knowing they would be hungry when coming home. An hour later A. Henri Keates and Max Steiniger-Clark arrived to tell us that in their great anxiety of polishing the automobile they had missed the arrival of the train. In this case there were several surprises.

THE Denver papers have noticed a decrease in their subscription list and have made a house to house canvass inquiring as to the reasons of the discontinuance of their papers. Of course they get no information from individuals. But if they would only visit the Society meeting at Denver, they would soon learn of the power behind the throne.

ANNOUNCEMENTS.

Chicago will open its Meetings and Class-work for the Season 1903—1904, as follows:

SUNDAY SERVICES

THE MAZDAZNAN, Every Sunday at 11 a. m.
STEINWAY HALL, Every Sunday at 7 and 8 p. m.
beginning Sunday, October 11th, 1903.

Free COURSE IN BREATH AND HEALTH CULTURE Free

Classes *Monday, October 12th, at 2 and 8 p. m.*
Wednesday, Oct. 14th, at 2 and 8 p. m.
Friday, October 16th, at 2 and 8 p. m.

Begin

INNER STUDY CIRCLE, for progressive students, every Tuesday at 2 and 8 p. m., beginning October 6th, .

ADVANCED CLASS begins Thursday, Oct. 8th, at 2 and 8.

CHILDREN CLASS: Every Saturday at 11 a. m. Ages between 8 and 16.

Current Thought.

COLDS, Catarrh, Tonsilitis and Diphtheria are in order.

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MORE calls for physicians; more work for the undertaker and work for the casketmaker.

* * *

THIS sounds rather unpoetical, but what is the use beating the devil around the stump?

* * *

IN COLDS abstain from food for a day or two. Retire to bed early. Drink two or more cups of elder-blossom and jaborandi tea, two-thirds of the former and one-third of the latter. Drink with lemon juice and hot. Use no sugar. Remain in bed for at least twelve hours. After perspiring, dry body with warm towels and change gowns for dry ones. After getting up begin work gradually, but increase your speed and make up for lost time.

* * *

IF A COLD is of a catarrhal nature it is best to give your body a dry rub and then a light wash all over the body. The water is to be warm and to contain plenty of soap. Rub the calves of the legs in particular with saleratus (common baking soda), also the back, neck, abdomen, chest and the upper arms. Wash off well with soapsuds. Dry body thoroughly. Then rub each part separately, oiling with warmed olive oil, and pin cotton batting around all the places enumer-

ated. Drink hot lemonade; go to bed for twelve hours. Keep taking dry rubs daily. Keep out of draughts for a week.

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SWELLING of the tonsils is best cured by keeping warmed olive oil around the affected parts, applying hot dry cloths frequently. Rub the small of the back and lower abdomen with oil. Rub the soles of the feet frequently.

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IN DIPHTHERIA proceed as in swelling of the tonsils with this addition that after gargling with boiled vinegar and bathing hands and feet with hot vinegar, drying them thoroughly, you swab mouth with a clean chicken feather and half a teaspoonful of hot olive oil containing two drops of oil of mustard. Swab three to four times within twenty-four hours, by which time the trouble will be conquered.

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BEAR IN MIND. that all advice given presupposes that you pay attention to breathing. When lying down have a bath towel rolled up and placed under the small of the back, so as to relieve the digestive organs of tension.

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Do NOT eat when sick. Drink herb teas. Remain in bed not longer than twelve hours. Move about. Then get to work. Straighten out things in your chiffonier, desk, bookcase, workshop. When absolutely tired, sit down and breathe. Pat yourself upon the shoulder. Try to rub your eye with the elbow a few times, and scratch yourself behind the ears with your big toe. Then laugh, and laugh heartily.

Book Review.

These books can be obtained through the office of The Mazdaznan Publishing Co., 3016-3018 Lake Park Avenue, Chicago, Ill.

"RETURN TO NATURE," by Adolf Just, suits us and our work to the letter. It is written in a plain everyday language. A glance over the pages suffices to convince one that it is a most valuable book, one that is needed as much as our cooking utensils. The book strikes us just right and takes us home to an age where the inestimable advice, information and recipes given, were commonly known and practiced. It tells of all the ailments current among men and how to eradicate them. It gives a method foreverything, with means so simple and within reach at every household, that a person attempting to make excuses as to being undesirably situated to carry out those god-sent instructions, ought to have his tender spot kicked. To do the book justice it will have to be read and the information applied where needed, with thanksgiving in our heart for having returned to nature, The price is \$1.50 and \$2.00. Benedict Lust, 111 E. 59th street, New York City, N. Y., Dept. S., is the publisher.

"CONCERNING HUMAN CARNIVORISM," by the Rev. J. Todd Ferrier, is a book that needs to be read by Vegetarians and ought to be read by others to give them an idea of healthy ideas. The author speaks of flesh-eating in a way that must appeal to a Humanitarian. Besides many valuable hints, the book contains a great deal of cyclopædic information, showing the great care in historical research on the part of the author. If you want to do your neighbors a kind act, get them this excellent book for a gift, which will start them to think and lead them on the right path. Published by The Order of the Golden Age, Paignton, England. Price \$1.

"HEALTH AND VITALITY" is a little 25-cent booklet by H. J. Pigott, New Orleans, who has healed himself. It sums up general information and shows among other things how constipation can be cured.

"MAYS' PRACTICAL METHOD" is a book that comes very handy, where instant relief and permanent cure of disease without drugs are desired. It tells what to eat, drink and avoid. Everything is alphabetically arranged and gives advice for all troubles.

"THE ART OF LIVING" by Ellen Goodell Smith, M. D., is a book full of revelations in sun-cooked foods and cooking in general. It touches upon every department in hygiene and living. The author herself is a vegetarian and has been for more than half of her life. In this book there are many valuable hints to mothers, a subject that is much needed in our days. The book is published by the author in Amherst, Mass., U. S. A.

"SOLAR ELECTRIC DISTRIBUTION AND SUN HABITATION," by Alexander Young, Laporte, Ind., has its good features and treats in a concise and yet able way upon sun, earth, moon and stars. The author presents some discoveries of his own gained by personal observation and experiences. The study of his book brings one in closer touch with nature, and becoming more acquainted with her it surely helps to awaken the Religion of the Heart of Nature. It seems to be the object of the author to show our relation to the objects of the universe and thus arouse our souls toward a desire of more Harmony, Love and Peace for one another. The book promises a large circulation and cannot fail to effect the desired ends. The price bound in cloth is \$1 postpaid.

Physical Culture Department.

Conducted by W. Hubert Miller, R. S.

ARTICLE IX.

Home Gymnastics on a Ladder.

TO DO PHYSICAL CULTURE exercises at home, some people think they must have a great deal of special apparatus. There are many things about one's home that will answer our purpose. Take a chair, table, broomstick, bed, flat-iron, step ladder, books and many other articles, and you have quite a paraphernalia to choose from. So you see, there is no excuse as to too limited means for apparatus, as you find the required objects right at hand.

First learn how to run. To do this you do not have to take to the woods. Do it in your own yard, on your porch, or, if needs be, in your own room. Stand on one spot and run, kicking your heels on that unspeakable part of your anatomy. Throw your body a trifle forward, with chest well out. Practiced daily and practice frequently, changing off with other exercises.

Then learn high kicking. Take a twine or rope, fasten a cork to one end, and hang it over a chandelier, the doorway, or any suitable place. Kick that cork and make it a point to raise it higher and higher, until you can kick at least a couple of inches above your head. This exercise not only affords recreation and amusement, but it particularly strengthens the muscles of the hip region and makes the cords and ligaments more flexible.

Thereafter you will find the chair and table exercise in order. First climb gracefully upon a chair and on the table, then try to get on either with a jump. Of course you will have to set your chair so it won't tip



over, the table won't. This exercise alone, followed religiously and judiciously, will strengthen the smaller intestines and induce normal action of the alimentary canal.

Now we will get to our ladder exercise which ere long will be added to the long list of "fads" and without its step ladder no parlor will be considered complete. Begin to walk up the ladder without touching it. Go step by step, then take two steps at a time. Now walk up backward, turn on top and walk down forward, doing it gracefully, balancing the body evenly upon the toes. It affords delightful pleasure to both young and old.

It should be added to parlor amusements, and the desired effect will never fail. You will be surprised at the limberness of your legs, and the confidence you will have in your sure-footedness when alighting a street-car or climbing mountains. You have no doubt mar-

veled when witnessing an equilibrist perform his or her tricks upon the stage. How do you suppose they ever acquired this elasticity and control of the body? Merely through practice, perserverance, determination. Next



you follow exercise as in illustration upon this page: Try to walk up the step ladder three steps at a time. To do this exercise will repay you for all your previous troubles and difficulties with exercises. Now, do not say you won't be able to do this exercise. No one expects you to do it to start with. You want to follow a systematic regime as given in this lesson and your stiffness will soon be overcome. This exercise will not only benefit your toes and the insteps of your feet; it will particularly improve the condition of your stomach. The higher you step all the more

you have to throw out your chest, and the fuller you will have to breathe. Give your head and hands freedom of motion, and do not tense the muscles of your neck or arms. Let every step and grip you take be certain and firm. Always bear in mind that it is you who will have to practice the exercises, if you are to be benefited.

After a little while you will be able to take four, five, six and more steps at a time, so that it will be as easy as shown in the illustration on this page and the next. In this case it will of course depend upon how



tall you are. Don't expect anything of the ladder, you are to show results. A piano will not play by itself, you have to do the playing, and the execution of music will depend upon the amount of practice put in by yourself.

Then there is a nice home exercise one may have with an ordinary kitchen chair. Stand in the middle of the room and swing the chair over your head. Do this at first with both hands, swinging to and fro from right to left and left to right. Then with the one hand alone and then with the other. Take each one of these chair exercises ten times. Doing this daily you

will be surprised over the great improvement of the muscles of your shoulders and upper arms. As a rule you will feel stiff next day, because of overdoing. You want to make just a few movements, but do them oftener. Increase the number of movements daily

To avoid this feeling of stiffness or soreness in the joints take the following inexpensive treatment: Stand in your bath tub with about three inches of cold water in it. Rub your body thoroughly with this cold water,



using your hands, sponge or a cloth. Do not remain in tub over ten minutes at the most. In drying the body use your hands only. Rub, massage and frotate the skin thoroughly, until smooth, oily. To succeed in that rub your hands frequently. Doing this just before going to bed, and retiring as Dr. Hanish teaches in his classes, you will rest fine and feel improved next day. In colds, catarrhs, and general debility these baths will be of inestimable value, if taken in a well-heated room, and taken regularly, beginning with a three minute wash and increasing the time by degrees. The results are astonishing and

teach us at the same time one of the most wonderful lessons in life, that by pursuing a certain path unwaveringly and persistently keeping at a thing, with our mind well centered, we are bound to win.

Exchanges.

The following magazines have been received for the month. Subscriptions are filled at The Mazdaznan office at reduced club rates. Write or call.

- "Soundview," Olalla, Wash.
- "People's Press," Chicago, Ill.
- "Boston Ideas," Boston, Mass.
- "The Philosophical Journal," San Francisco, Cal.
- "George's Weekly," Denver, Colo.
- "The Sun-Flower," Lily Dale, N. Y.
- "Common Sense Advocate," Denver, Colo.
- "Co-operative Commonwealth," San Francisco, Cal.
- "Star of the Magi," Chicago, Ill.
- "Mental Advocate," Chicago, Ill.
- "Adiramled," East Orange, N. J.
- "Higher Thought," Kalamazoo, Mich.
- "Vegetarian," Chicago, Ill.
- "Now," San Francisco, Cal.
- "Health Culture," New York.
- "Naturopath," New York.
- "Betieros Oriental Mysteries," Chicago, Ill.
- "Health," Burke, Cal.
- "Fred Burry's Journal," Toronto, Can.
- "Stuffed Club," Denver, Colo.
- "The Liberator," Minneapolis, Minn.
- "Vitality," Chicago, Ill.
- "Dominion," Brooklyn, N. Y.
- "Brotherhood," London, England.
- "Exodus," Chicago, Ill.
- "The Philomathian," Union City, Mich.
- "Nautilus," Holyoke, Mass.
- "English Magazine of Mysteries," London, England.
- "The Natural Life," Boston, Mass.
- "Mind," New York City.
- "Our Home Rights," Bedford, Mass.
- "Bible Review," Applegate, Cal.
- "Occult Truth Seeker," Lawrence, Kan.
- "Brann's Iconoclast," Chicago, Ill.
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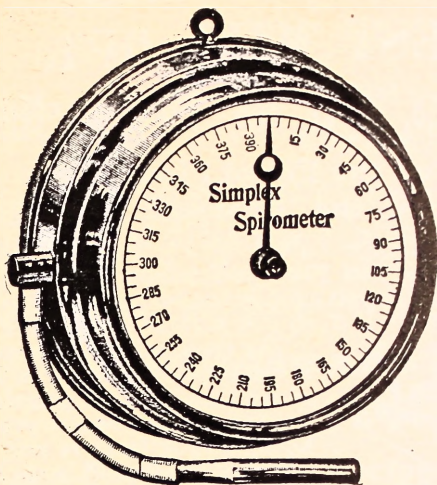
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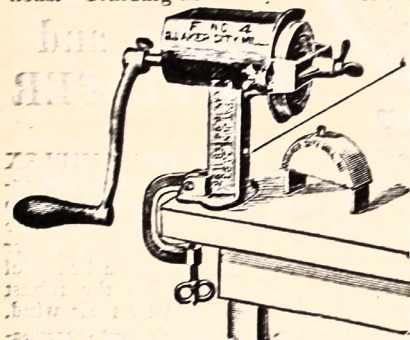
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
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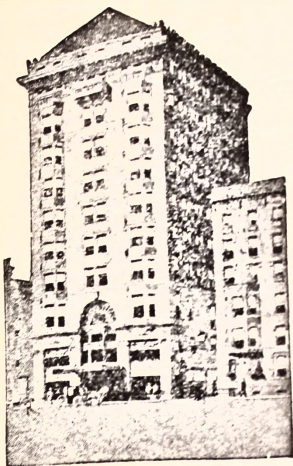
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The Mazdaznan

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not

Vol. II.

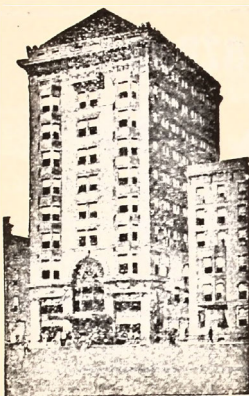
Chicago, November, 1903.

No. 11

All the reading matter in this magazine is written by the editor,
Otoman Zar-Adusht-Hanish, except when signed otherwise.

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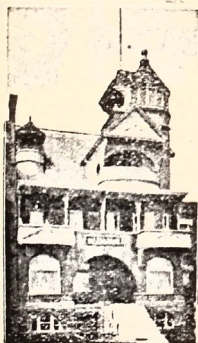
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The Mazdaznan.

Vol. II.

Chicago, November, 1903.

No. 11.

Little Sparks from the Anvil.

Do not waste your precious time in feeling sorry for one another, but rather put that time to better advantage in minding your own business, thus giving others an equal opportunity to mind their own.

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THERE is more real wisdom and philosophy in "grinding flour, sifting it, kneading it into dough, then baking it while it's day," than to reach out one's hands towards the moon just like a babe and gaze at stars by night that but our precious work delay.

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"I SHALL remember their sins no more," expresses the quintessence of reasoning, presuming that sickness, sin and sorrow add not to our experiences perpetuating reality, but are merely results of misconception, misapplication and misconstruction, which will continue until we learn to sink them into the ocean of forgetfulness—"forgiving and forgetting."

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As the planets of our solar system, directly concerning our own planet, reflect upon the same in accordance to their position, space and time and consequent evolution and creation, conditions peculiar to themselves, and impart the same to our earth which contains elements corresponding to the nature of thought or intelligence of the planets in question, just in the same degree again our earth imparts the manifold variations in form and character to its creatures.

Science of Eating.

THAT eating is as much a science as breathing we realize more fully after we have learned many bitter lessons from experience and observation. Eating or the effect of eating seems to be hardly understood and as to the value of properties of food and its relation to temperament, character and nature, even those who make these subjects a life long study remain utterly ignorant. And why? Because they seek results in the stimulating effects upon the cellular formation rather than the quickening of the intelligences or spirit of being.

The food, as a product of the earth, necessarily embodies character which it must draw from elements or realms of elements corresponding to its kind and nature. When food enters the process of *formation* or *fermentation* the separation of the spiritual from the material and vice versa is merely a reunion of its own kind within a realm of concentrative action. Such process of separation requires a certain degree of intelligence to direct the elements to their respective places. Should the organism employing foods be ignorant as to the requirements pertaining to the control of the component elements, then it is but natural that the material or *soil* elements disintegrate, while the *space* elements or spirit substances become inane.

The question as to impoverished conditions, physical or mental, is not so much a question of the quantity of food required, neither the absolute selection of foods, but rather the relation of our mental to the physical and the intensity of our desire toward the law of obedience and respect.

Do not eat because of habit, for you will have *it* and *it* will have you by the neck. Eat whenever hunger

arises after a good day's work is done and you would feel thankful in your heart for a piece of bread and a drink of water. Then, and only then, you will enjoy peace with God and find peace in man, which insures a life worth living.

Wastefulness.

WHENEVER you see a person pile more food upon their plates than they can and will eat, more than they can possibly enjoy, then you will know that they have a wasteful tendency and never will be able to make both ends meet.

Whenever a person claims to be unable to make a meal on one, two, or three dishes at most, dishes that in selection are similar, thus virtually the same in substance, you may know that such a body needs more manual labor to arrest the state of wastefulness in one's mind and body.

Again, when that boy and that girl of yours leave half of their dinners in their dishes you may know that their lives will be of a begging the Lord for their daily bread, but the Lord, not willing to encourage them in their tendency of wastefulness, will leave them to their own fate. "It is not just to take away the bread from our children of economy and cast it before dogs," are the words of a Master. Yes, the children of wastefulness are dogs, and that mildly speaking.

The Darwinian theory as to the evolution of man falls short when man is considered in the light of philosophy, the Mazdaznan philosophy. Not only will man make a monkey of himself in scattering his mind forces, but physically he is a hog in tendency. To such hogs an honest appeal is fruitless, for wastefulness is their tendency. Then "do not cast pearls before swine."

Left godless in this world, like unto the prodigal son, we are thrown upon the resources of our own or inherited substance which leads us to constant care and worry, as "the belly becomes our god." After we come to the end of our rope, shame and sorrow will be the reward.

Wherever we lose sight of economy in living and turn to wastefulness troubles will follow us all the days of our life.

Take as much on your plate as you need. Eat it clean, and if another dish of the same food would no longer please your palate then remember that your hunger is stilled, that you have enough. An attempt to eat anything else, merely to tickle the palate, leads to destruction of body and soul.

If you waste food, clothing and shelter you are robbing some one of their birthright, someone loses his portion, yet you will not go free, for "the sins of the fathers will be visited unto the children into the third and fourth generation." You will live in the minds of your children and children's children, to share with them the seed you have sown.

"JUST A LITTLE SUNSHINE" stirs up the garbage enough to call out the tendencies of a maggot life, contaminating the surrounding air with disease germs, while darkness and cold will keep them imprisoned.

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KEEP polishing the brass and, side by side with gold, it will even outshine the latter. In answering a purpose it will not only equal but be of even greater value because it is used more extensively, while gold can be used only by comparatively few.

Never Fear

Do you ever worry? Why do you? What for? Has worry ever paid your bills? Has it ever brought you into health and the accumulation of wealth? If not—then why do you worry? You say: "Well, I must keep thinking how to meet this obligation and that duty, this promise and that intention, and so on." You are right as to "meeting things" and doing them justice, but forget not that worry won't do it. If anything, it will only deprive you of "presence of mind," and by virtue of negative conditions arising within and without you, subjectiveness will be the consequence. You will have many battles to fight, and contention and strife from realms of darkness will cross your path that make life a burden and your labors a curse. Look up at yourself, gird yourself with the armor of self-reliance, look boldly into the face of your enemy. Do not flee him, for if you do he will pursue you and, perchance, overtake and destroy you. Take up the battles of life. Don't dodge. If anything, strike so that the enemy will have to dodge and give you up as a hard case to be hounded.

"Watch and Pray"

THE WORLD progresses as fast as each of the intelligences constituting our planet is able to determine its own position. There wherever progress seems slow it is not because of lack of intelligence, but because of the yet undeveloped conditions of the surrounding nature through which the intelligence seeks to express itself.

The material must be prepared before it can be used. A mechanic may be ever so masterly, yet his mastership will continue to be questioned as long as tools and ma-

terial are deficient. Our progress is not due to our push, but to the fact that when the material of one phase has reached a certain minimum we were compelled to reach out for new material to supply the constant demand, and thus proven equal to the occasion.

We are neither wiser nor better when comparing ourselves to the corresponding means about us. It is no trick to work with tools, but it requires a great deal of skill to accomplish a work for which we must make our own tools. The greatness of a person does not lie in his ability of making others do, but in his ability of accomplishing the labors he would love to see others do also. The individualization of being lies in his or her desire, will, and determination to do and to carry out all things pertaining to the sustenance of life. Therefore, "Pray and work" and then "Watch and pray."

Mind Your Own Business

DON'T bother about the affairs of other people. Let us remember when they do things contrary to their own convictions they do not know any better, or they have not had the sense to know. They may claim, but a claim is nothing of itself unless sustained by proof. We all get what we have sown. And it is often gratifying to have an early harvest as it puts us to rest all the sooner. People talk as their mouths grow. Some people's mouths are puckered, which means that every word they utter is sweet but the source whence it cometh is bitter and will poison the mind that allows these words to fall upon its sense of hearing. The person who takes delight in the sweet and flattering remarks made before them by others, the compliments paid to them as to their good looks, is too giddy and silly to know the seriousness of life, and is only the

butterfly of yesterday turning into dust tomorrow. Life is twofold—serious and comic. Serious as to the individual, comic when considering the topsy-turvy tendencies of the world in its appearances. Leave the comical side of life with the world. View it, perceive it, learn a lesson by it, be amused by it, but do not allow the conditions of the comic side of life to make you one of its victims, that you may not become of the world, although in the world.

Not Mine but God's

HAD WE the space and time to devote to all the correspondence on the part of our pupils throughout the country pertaining to the great amount of good that is being accomplished by following the instructions as laid down by Mazdaznan philosophy, books would have to be published every month to do justice to this wonderful work. We have people who even after the second preliminary lesson cannot find words to express their gratitude for what the work has done for them. The beauty of Mazdaznan philosophy is that it does not seek glorification, but always reminds the individual that he or she has accomplished all they claim, through their own attention to the instructions received and their honest desire to put into practice the lessons learned. We all remember that Jesus never took the honor upon himself even of being instrumental in the good he did toward his fellow men, but continually reminded the grateful to "give God the glory," as "not I, but thy faith, thy confidence, thy innermost desire, has made thee whole."

How different are the works of men from the labors of the sons of God. Men will "boost" and "push," and "glorify" their ability, their good, their power, their authority. Remember that all their self-glorification is "vain-

glory and hypocrisy." Take example from the sons of God, who whisper gently into your ears: "Arise, my brother; do not glorify me, for I am as one of your brethren."

"Fast and Pray."

SOME people will take up a study for a time, and then, when they get "against the stump," as the saying is, they stop suddenly and run off in a direction diametrically opposite to that originally intended. What does it prove? That such people never had any stability about them, because they themselves never tested their studies with consideration and thought, but merely attested them for motives more material or for immediate gain rather than for the growing good. Whenever we get a certain benefit from a study, we shall show our gratitude not through selfish motives, but through the good that can result unto others by living and leading a life of exemplification of the object learned.

When we gain benefits from a method of breathing, a culture that is yet little understood, although much talked about, then it is our duty to call the attention of others to it, as our attention was called to it; not that we might be glorified by it, but simply have the satisfaction of returning the favors received by bestowing them upon others. If dieting changes certain organic conditions, let us tell it out among others, that they also may follow in our footsteps and reap the reward for their own actions. If fasting gives us control over organs of the body heretofore insufficiently active to insure good health, if continued fasting from time to time has taught us the great lesson of life that when the *"weary are at rest (the worn-out organs) the wicked cease from troubling"* (the negative and subjective influences surrounding our nature), then we

cannot "go back on" the experiences we have made personally, individually.

People who do not gain immediate results from fasting are such who "live in great expectations and die in despair." They expect very much for little doing. They are like a miser who wants a dollar back for every dollar invested without even turning on his heels. Yes, those people want to take, but never give an equivalent for the good received. They want to keep up the same old way of doing things that gets them into hot water. Such people think if they fast a few days that such a fast should place them into perfect health and pile up wealth before them as a reward for their "great deed." Oh, yes, in your mind. You can be glad of having stayed the punishment awaiting you. You can be glad to have tested to yourself the possibility of living without food for several days, thus proving to yourself what can and could be accomplished if we would only become more attentive to our present needs. With every fast of several days, if busily engaged in manual labor that will keep up our interest, we shall soon conquer our nature and control the peculiarities of our being for our own good. When you do not feel so disposed as to fasting, it will not profit you, for the reason that your mind becomes too much absorbed upon that subject, and your organs do not get the longed-for rest. You leave them in a condition of suspense, which may be likened unto a force of strikers who are anxiously awaiting the decision of their masters.

Praying is all good in its place, but unless you can by fasting prove you mean what you say and think, your prayers won't amount to "tiffy."

Current Thought.

THERE are people who will insist on eating when sick. It takes pretty strong natures to be able to partake of food while sick and yet get well. But for people with a weak organic action to eat when sick is rather detrimental, for the reason that the organism is being hampered in the attempt to rid itself of substances foreign to its nature. If you want to get well, and get well quickly, you should abstain from food for at least a few days at a time, and when eating you should be sure not to mix foods, but be content with a slice of bread and a little fruit. The less prepared foods you use, the better.

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All changes are only temporary. This is true even when we change our diet from one certain way of living to another. At all events it is well to make a little deviation from the ordinary method pursued. Still, at all times we must adhere to simplicity.

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THE purpose of life lies not in its existence nor is creation the beginning or end of things. All are the mediation of the one—the individual. The creator is not without creation and the creation cannot be without the creator. Where the two come into thought or consideration there will arise the purpose, which is the solution of the problem of life, and its consequent salvation. Everything is for a purpose; the thing itself is never the purpose, but merely the *means to an end*. As means to an end there must necessarily have been an object, a purpose, and this purpose is the solution to the question of the existing things.

THERE are times and seasons when a little cake and preparations of an elaborate nature are advisable, but it should be borne in mind that sweetmeats and delicacies used frequently will prove detrimental.

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That herbs used as teas are of greater benefit to the patient than extracts and tinctures of the same productions cannot be questioned, when we learn that even herbs, rightly treated, mature their medicinal tendencies.

Not New but Modern.

"THERE IS nothing new under the sun," positively not. But it is possible to present an old object in a new garment and clothe an old idea with more modern language, suited to the times and the people. When we speak of inventions we simply express the thought once entertained by minds of ancient lore into the possibility of our time.

The inventor is not the originator of an invention. He is merely the mediator, and the individual profiting by such inventions merely enjoys the share to which he is entitled in return for an equivalent. The ideal will become real after passing through the process of an evolution necessary to be called into the presence of reality.

Whenever we cease to be able to use our feet to walk with and yet desire to measure distances, we must have a conveyance to supply the individual deficiency. And using such a convenience, we must give an equivalent in return, besides encountering the risk and the dangers that may follow or be connected with such conveniences.

When we speak of new ideas, new ways and means, and new thought, a new philosophy and new science and religions, we simply feel the necessity of expressing ourselves in directions intellectual, spiritual, and material in

terms more comprehensive and in accord with the usages of our time. In short, we want to be more modern. The ancient things are beautiful and hold for themselves an unquestionable storehouse of wisdom and learning, but unless interpreted in a language comprehensive to our mind and senses we will not be profited by study and education. The practical side of life and the assurance of happiness and satisfaction of the good things in life is worthy of the term modern.

Between Old and New.

Is MAZDAZNAN to be numbered among the Old Thought or schools of New Thought? is a question that comes up frequently. As to "Old Thought," it cannot be counted or numbered with it, for the reason that it deals no longer with the questions of yesterday, but the requirements of today. It cares not to be identified with "New Thought," as the latter is in its embryonic state and the child of tomorrow, the result of which, or the saviorship of which, is yet to be questioned. It reaches out too far into the future. "New Thought" is like a new broom that looks well, but won't sweep as good until worn down a little here and there. "Old Thought" is like an old broom of which nothing is left but the broomstick, which may come handy when to be used for exercise, but rather out of place when we are compelled to feel its weight striking our cranium. Save your old broomsticks, as they come handy at times, if for nothing more than kindling wood. Don't set your new broom aside as an ornament, but use it; let it do its work. When it begins to wear, you will know you are getting some good out of it, and bye and bye it will be placed by the old broomstick and another broom takes up its vocation. The new things are but the old replaced. Make them modern and you will always win the race.

Advance of Mazdaznan.

THE OPENING of the season 1903-1904 has proven quite an advance in the history of Mazdaznan, not only for Chicago, but throughout the country. While Chicago has held the fort for several years past, boasting of being exclusive as to the possession of Mazdaznan teachings, it no longer remains to be so. New York City and Brooklyn have in Mrs. Brownie Rathbone Weaverson, one of Mazdaznan's foremost pupils, imparting Mazdaznan life, domestic, social, and racial, to hundreds of pupils every week. Quite a center has been formed and rooms have been opened to receive strangers and impart to them the glorious Gospel of Liberty, satisfying the needs of the physical and supplying the wants of the mental alike.

At Denver there is quite a number of teachers, who impart instructions almost daily and as frequently as they are given in Chicago. Mrs. Eva Montague Myers is the principal prefect of the Mazdaznan Society there, and carries on excellent work, assisted by Miss Dora Singletary, Mrs. Kram, Mrs. Dixon, Mr. Pfueznier, and others. More pamphlets and circulars have been distributed as to the number interested than in any other city of the country.

Seattle also has come to the front and does quite a good work among many of its brightest and most intelligent inhabitants of the city and the neighborhood.

Los Angeles has entered the field, represented by Miss Jeanette Smith and Dr. Frank Newland Doud. The work progresses well and that city promises to become a center of the Western coast.

Quite many other cities of more or less importance have formed groups for the discussion of Mazdaznan principles, and everywhere the call is made for Mazdaznan

instructors. The demand is great, indeed, yet the supply very small.

The Mazdaznan movement differs from all other movements in so far as it does not proselyte and cares not for membership in the ordinary sense. Its societies are for the purpose of offering a fold to the wayward, the wanderer, and those who feel that collectivity in a sense of friendship helps to uphold their interest in their own welfare, and consequently of the work at large, which they desire to see grow and prosper in gratitude for what it has done for them. Such is human nature.

Although the Mazdaznan seeks no membership or a following proper, there are thousands of good people who wish to identify themselves with the work in general, and for that reason societies are formed which, as the work itself, are non-obligatory, and people identified with other movements may become members.

It is the object of Mazdaznan to spread its teachings broadcast, thus promoting fellowship among all classes of men. The philosophy holds that no two things are exactly alike, and that collective motives are of class distinction, consequently of a clannish nature, as manifested in society of today and society of all the ages past. Still there is no reason why one clan should not respect another and men and women meet as such, and not as classes. Self-respect will recognize that respect for others which always leads to right conduct and a fellow feeling for one another.

Mazdaznan is purely catholic in its tenets, recognizing the universal in the individual whose characteristics are in correspondence to the evolution of position or space within a certain time. It expects no more of an individual than what the latter is capable of comprehending, but Mazdaznan does demand that all live in accordance with their claims as to knowledge. It is for this reason that

Mazdaznan comes to the front to lead, guide, and instruct. Not that it might turn all creatures Mazdaznan, not to make Christians, Jews, and Gentiles Mazdaznan, but to demand of Christians to live as such; Jews to prove by their lives their confessions; Gentiles to lead a life as claimed for. When we become honest to ourselves and live as we would have others live we shall no longer find fault with our fellow men, but respect them all. By considering that my right is not might to be exercised over another, but to be applied to myself alone, then no longer shall we infringe upon positions of others, but will know the most beautiful lesson of life: *"To mind one's own business."*

Good Old Age

THE only negro ever owned by the state of Georgia, known as Andy Montgomery, passed away at the age of 117, at Atlanta.

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AT THE HOSPITAL of Tomsk, Russia, lies a patient who has passed the 200-year mark. His birth certificate bears the date of 1703 and a passport dated 1763 describes him as at that time sixty years of age. He amuses himself by telling visitors his recollections of Peter the Great and Catherine, both of whom he claims to have seen. He married but once and has been a widower 123 years. His only son died in 1824 at the age of ninety. He can give no reason for his longevity, except that his mother was long-lived and that she had her mind set upon conceiving long-lived children. He never worried about the daily bread nor the kingdom to come. He led principally an out-of-door life.



Body Culture.

“Not Muscle but Nerve and Brain.”—Prince of Adusht.

ARTICLE ONE.

BODY CULTURE is foremost and of greater importance than learning and education, for the reason that the latter can and will be influenced largely by an organic action as to theory and practice. The sports and many methods of recreation for the body, as followed by the ordinary institutions of learning, would not be out of place at all were it not for the fact that the teachers of such colleges seldom or never participate in the exercises and leave the “run of things” almost exclusively to the students, who, in their anxiety, only too often resort to means more brutal and inhuman than of benefit to their health, physically and mentally.

There is no doubt and no one will deny the statement that manual labor, in which change of occupation and position of the body are frequent, is the best, most sensible and natural method of bodily exercise, and consequently body culture. Too much work, like too much exercise, does not insure us the result aimed for. We must use reason and judgment in all things. And where does reason and judgment come in? Wherever we express interest in an object or in the performance of certain labor. A boy, insufficiently bred, neglected and of low manners, dislikes routine work that savors of productiveness. His tastes run into directions of play or exercises that are of no value to society, but of value to him, as it becomes recreation for him. Such a boy, when you get him a sailboat, will get up early in the morning and work like an ox cleaning, brushing, scrubbing his boat and adjusting the sails. He

will place himself into all kinds of dangers and become exhausted by a great deal of work. He can be out until late at night and undergo many inconveniences, even sleep on his boat on a cold, stormy night, if he suspicions some one to be apt at helping himself to things not sufficiently secure on the boat. Yes, that boy will work hard, indeed, yet never grumble. He cares not how the food is prepared, and would rather go without lunch or dinner than neglect his boat. Just look at him. In spite of all irregularity as to his meals, and loss of sleep, in spite of his anxiety for his plaything, he *thrives, grows strong, and keeps well.*

Of course, as soon as he gets tired of the boat you will have to get him something else that will occupy his mind and time. Now, what is it that upholds this boy and keeps him so well and develops him so rapid physically? The *interest* he takes in his playthings. Take away the boat, take away the automobile, take away the gymnasium with all its athletic paraphernalia, take away all sport and put him to work, to labor, where the responsibilities of life demand his attention, and he will go down physically, while mentally he will be worried, will brood over things, and show a very dissatisfied, even ugly, disposition. "What ails him?" you would ask. Nothing, only he has no interest in labor that demands responsibility. Then what would you do? Take him to the physician to examine his case? Send him to another climate? No, indeed not. Just declare that your pocket-book hereafter shall be a thing of the past to him and that he must rustle for himself; that he may do with his earnings as he pleases, but that you have stopped advancing further money. If he appears sullen and mean, then remember that that "kid" will turn out to be a nuisance to himself, your family, and society at large. The sooner he will

"git," the better. If there is a grain of sense left in him to overbalance his mean tendencies and call his mind to time he will drop all nonsense and turn his abilities into more profitable directions.

If you have the welfare of your children at heart, get them to give you a helping hand wherever possible. Teach them to attend to the arrangement of their clothes. Tell them of order in putting things to their respective places, where they may be found at a moment's notice. Don't encourage them with playthings. Be tidy, neat, clean, and orderly yourself, and take interest in all your affairs of life. It will not be long until you awaken an interest in your children, who will become useful to the world and enjoy life. No man has ever regretted having had to work and labor when a child, but all of the "bum" element about us today are children who have been pampered and given all the rope in the world, to spend their time in idle play, and that rope, being too long, entangled their characters, leaving nothing but sorrow and shame upon their paths.

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Pre-Natal Duty.

Complete in Four Chapters.

By Mary Barteau.

CHAPTER ONE.

THE MOTHER of Buddha, Prince of India, afterwards the noted reformer, was an advanced thinker at a time when woman held neither social nor religious position, but was regarded as being on a level with the brute creation.

Although not allowed to express an idea or a single opinion, custom could not keep this woman from thinking. She saw her people oppressed, bowed down, in bondage, and her soul went out to them in deepest longing and sympathy. Day and night she pondered her high and noble thoughts until every heart-throb beat in unison with her one desire.

Ignorant of the law of prenatal influence, which now is beginning to be recognized universally, she yet lived to see her son Buddha exemplify her highest ideals. As this remarkable child grew in stature and wisdom day by day, she recognized in him the identical thoughts which she had cherished before his birth.

Buddha's father and the members of his court, being unable to account for the position taken by the royal heir, speedily sought to change his views, but Buddha had no desire to be a ruler over his people; his only wish was to teach them how to help themselves, a help which was then, as now, and ever will be, the only kind worth giving or receiving.

The subject of prenatal influence is one of vital importance, and yet it is little understood. If mothers and fathers could but know their power to educate the unborn

child, how different would be the human race. Our children would not then be compelled to struggle through life, groping in the dark, committing one mistake after another, *feeling* their slow way from animalhood to divinity.

Every child coming into this world has the heaven-born right to be free, but the bondage of suffering seems to increase as time goes on, on account of the ignorance of the mother during the all-important period.

When woman rises to her true position in life, educated to an understanding of the all-powerful natural law, her power will be recognized by all, for she pre-eminently holds the key to the problem of life.

Two women received this education, and they brought forth the most wonderfully developed children the world has ever known—John the Baptist and Jesus of Nazareth. In Oriental history we read of Mary and Elizabeth as wandering to the mountain home of their illustrious teacher to learn of the new dispensation and become the instruments to the lives of the two who played so important a part in the history of the world. That these women were ideal mothers there is no doubt. They were chosen for this divine purpose on account of their purity of thought and spiritual training.†

Appreciating the law of heredity, that the mother alone has the power to impart to the unborn child the thought she wishes to be manifested in that child, this law has been recognized in part throughout the ages.

Do we not see sickly mothers bring forth delicate and sickly children? Do we not also see children who have been marked by the mother's strong emotions, such as fright, surprise, disgust? Does it not, therefore, appear reasonable that if a mother can unconsciously impart conditions to her child which bring pain and sorrow to her heart, she will, when enlightened, gladly impress the thought

of health, happiness, and goodness, which will bring joy to herself and to the one to be born of her?*

Fathers need not think that the law pertaining to mothers relieves them of responsibility. On the contrary, it doubles their responsibility, as the mental condition of the mother depends almost entirely upon her husband's treatment of her during the period of gestation. It is man's duty at this special time to provide his wife with all the needs and comforts of life which lie within his power, and to show towards her the most tender, considerate care. He should seek to develop his noblest qualities of mind and heart, since the impression he makes upon the mother during this critical period will, through the mother, make its lasting imprint upon the child.† Nothing so saddens and depresses a woman as the neglect and indifference of her husband at such a time as this.

If the mother has not the strength of character to impress her strong thoughts, the child is born under ordinary conditions, and drifts with the masses, open to all the world's suggestions, and powerless to withstand their control.

Mothers in the lower walks of life bring forth children without any thought, just as do the animals. As soon as their children are old enough, they are put to work, without having been taught anything by their parents—who really are not to blame, as they cannot be expected to teach their children what they did not learn themselves—thus the poor, little, dwarfed minds have to pass through life's struggle, one generation ending in exactly the place where the previous one started. This inherited condition can be changed only by educating the mothers to an understanding of the natural prenatal law.

It cannot be denied that children born of a mother of advanced years are usually brighter and more talented

than children born of younger mothers, and this fact is due to the knowledge gained by the mother's experience.

When mothers learn that they have the power to create not only the body, but the mind and soul, that they can make their offspring what they wish them to be, they will no longer bring forth children in ignorance.*

Several years ago the city of Boston was startled at the murder of a little girl by a boy of fifteen. At the trial the mother of this youth testified that during her pregnancy she took delight in watching her husband, who was a butcher, slaughter animals. In consequence, her boy had from his youngest years shown signs of this same barbarity. Today, somewhere in an Eastern prison, this man is serving a life sentence for a crime for which his mother is accountable. This is only one case out of thousands where people are being punished, are serving sentences of imprisonment, are even being executed, for crimes for which mothers and fathers are responsible. Thus is literally verified the old prediction that the sins of the fathers shall be visited upon the children unto the third and the fourth generation.†

A New York mother, whose absorbing ambition was to be an actress, attended plays and operas unremittingly during the period of her pregnancy, with the result that at an early age her boy personated the female characters whom his mother had wished to emulate. At three years of age this child would dress himself in his mother's skirts and sing and dance, keeping perfect time with the music, while every movement and gesture was of such grace and beauty that all thought he had acted on the stage. The mother, however, asserted that this was wholly on account of her constant attendance at the theater and her passion for the stage before her child was born.

Had this boy personated male characters as well as

female this illustration would not be so convincing, but he resented even being called a boy. Hosts of girls have wished they had been born boys, but this instance appears to be the only one on record where a boy wished to be a girl.

Another instance may be cited where a mother during the period of gestation became frightened at a runaway horse, and suddenly clasped her hands across the small of her back, where she felt a sharp pain. When a little son was born to her, the small of his back was covered with coarse hair resembling that of a horse, and when this child became excited or angry he made a noise similar to the neighing of a horse.

We have often seen effeminate boys and coarse, masculine girls. This unnatural condition is caused by the mother's strong desire for the opposite sex of her child.* It is too late to change the sex after conception has taken place, but sex may be determined at the time of conception, if parents will inform themselves and pay attention to those things which are more important to the welfare of the race than are any other subjects in the world.†

Stock raisers devote a great deal of time to the breeding of stock, having learned that they can improve upon animals and greatly increase their value, but how seldom has it occurred to them that they can improve upon human beings! Do they fear to usurp God's plans? When you enter their homes you find inferior children, for the parents have ignored the object-lessons in nature. It is self-evident that if one can improve upon the development of the animal and the vegetable world, he can also improve upon the human.

These important matters must rest with the mother, for the thought she entertains during her critical period decides the momentous result.

A young married woman was spending a summer in the country with her relatives a few months prior to the birth of her first child. Unfortunately, she was in a very angry and unhappy mood at her prospective motherhood. She became hysterical, and was so generally disagreeable that all her friends shunned her. When her baby girl was born the child behaved in the same way, crying and fretting continually, and the mother could get no rest day or night. Two years later this mother came to spend the summer with the same relatives. She again was pregnant, but her disposition was completely changed. She had seen the unhappy effect of her mood upon her first-born, and she was determined to develop the opposite conditions in the second. From the time of her conception she absolutely refused to recognize anything but harmony. She cultivated the "true, the good, and the beautiful." She would not allow a suggestion of ill-temper to come to her, but she held always in thought the ideal picture of what she desired her child to be; hence, when the second little stranger was ushered into this visible existence, he was the personification of goodness and beauty.

It may be said: "This is all very well, but we know mothers who have brought forth children with dispositions just the opposite of those the mothers were manifesting at the time of conception and birth."

The reply is that only the *deep* impressions can be imparted to the child. Our passing, fleeting thoughts do not mean much to us; it is only the deep-seated, the concentrated thoughts, that are manifested or made visible. "As a man thinketh *in his heart* so is he."

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The above article on PRE-NATAL DUTY by Mrs. Mary Barteau, will appear in book form, with a commentary and foot notes by Dr. Hanish.

Grand Bazaar.

The Grand Bazaar opens Monday evening, Dec. 14th and closes Saturday night, Dec. 19th, 1903, at the Mazdaznan Club Building, 3016-18 Lake Park Avenue. The proceeds from the Bazaar will be given to our faithful teacher, Dr. Hanish, for his own personal private use; a sort of Christmas Gift from the Mazdaznan people. The following ladies are in charge of arrangements:

Raffling—Mrs. M. Barteau.

Lunch room and Food table—Mrs. C. W. Stevens, Mrs. A. Rhodes, Mrs. Tiede and Mrs. Groff.

Cashier in Lunch room—Grace C. Brown.

Grape Juice table—Agnes Black.

Children's table—Mrs. Lychenheim and Mrs. Paddleford.

Sales table—Mrs. Pride and Mrs. E. A. Stevens.

Bowling Alleys—Mrs. Goettsche.

Billiard room—Miss Meiman and Mrs. Rogerson.

Post office and Book store—Miss Anna Carlen and Mrs. Chapman.

Dime Museum—Mrs. Sandberg.

Fish Pond—Mrs. Nellie Bell Parker and the Misses Dorn.

Mazdaznan Drug Store—Mrs. Eoff.

Palmist—Mrs. A. M. Forwerf and Mrs. Stein.

Clairvoyant—Madam Albert and Mrs. Boehm.

General Supervision—Mrs. C. H. Claussen, M. Davenport Vickers, M. Ruth Smith.

Volunteers wishing to assist the ladies in the Bazaar work kindly report to Mrs. A. L. KUEHMSTED, Gen. Manager and Treasurer. At Class room Tuesday evening from 7 to 9 p. m.

The men have not been left out of the Bazaar work; we expect all our brother workers to "get a move on" and "spread themselves" as it were, and buy all their Christmas presents for family, relations and friends at the Bazaar, and in addition to this we want them to bring all their men friends to the Bazaar and show them where they can spend some money. In other words, to "drum up trade" for us.

The Bazaar Committee.

The December issue of THE MAZDAZNAN will contain an article of the most startling experiences in a struggle for life, written by Amelia V. Rhodes. Order copies of the Magazine for your friends as a Christmas present.

Notice.

Owing to more urgent business the publication of the November issue of THE MAZDAZNAN suffered a delay of four weeks. Instead of being mailed November 1st it will be December 1st. The December issue will be ready within ten days.

Cross Cuts.

A family of exceptional good age lives in Wisconsin enjoying perfect health while engaged in hard labor. The oldest of the brothers living in East Troy is Charles Taylor, 95 years old. John is 87, Hiram 87 and the youngest 75. The twin sisters, Mrs. W. Meadows of East Troy and Mrs. Coleman of Kendall, are 81 years old, while Mrs. Meadows' husband will be 91 years old in January. This looks like a "Trust in old age."

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How unreliable the news given by our dailies is has been proven beyond all doubt and it would prove a well-paying as well as a beneficiary enterprise if a newspaper were started in each of the leading cities, correcting the misstatements and far-fetched news of its contemporaries. We would thus be able to get a larger percentage of reliable information. The *British American* refers to the unreliability of the Denver dailies as follows:

"A singular instance of the discrepancy in two reports of the cause of the atrocities can be found in the *Denver News* and *Republican* telegrams of a response to a cablegram of the *Christian Herald* of New York, dated June 5th.

"The *News* says the outrages were caused by a rumor 'that a Christian lad had been sacrificed during a Jewish ceremony.'

"The *Republican* says they were caused by 'a Christian woman being stricken down in the street by Jewish people.'

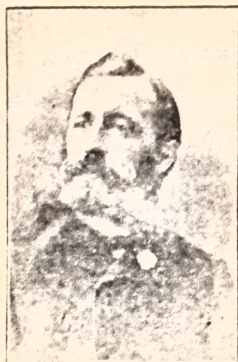
"The two papers have the same text to enlarge upon and with very opposite results.

"It shows how little reliance can be placed upon some public journals."

Exchanges.

The following magazines have been received for the month. Subscriptions are filled at The Mazdaznan office at reduced club rates. Write or call.

- "Soundview," Olalla, Wash.
- "People's Press," Chicago, Ill.
- "Boston Ideas," Boston, Mass.
- "The Philosophical Journal," San Francisco, Cal.
- "George's Weekly," Denver, Colo.
- "The Sun-Flower," Lily Dale, N. Y.
- "Common Sense Advocate," Denver, Colo.
- "Co-operative Commonwealth," San Francisco, Cal.
- "Star of the Magi," Chicago, Ill.
- "Mental Advocate," Chicago, Ill.
- "Adiramled," East Orange, N. J.
- "Higher Thought," Kalamazoo, Mich.
- "Vegetarian," Chicago, Ill.
- "Now," San Francisco, Cal.
- "Health Culture," New York.
- "Naturopath," New York.
- "Betieros Oriental Mysteries," Chicago, Ill.
- "Health," Burke, Cal.
- "Fred Burry's Journal," Toronto, Can.
- "Stuffed Club," Denver, Colo.
- "The Liberator," Minneapolis, Minn.
- "Vitality," Chicago, Ill.
- "Dominion," Brooklyn, N. Y.
- "Brotherhood," London, England.
- "Exodus," Chicago, Ill.
- "The Philomathian," Union City, Mich.
- "Nautilus," Holyoke, Mass.
- "English Magazine of Mysteries," London, England.
- "The Natural Life," Boston, Mass.
- "Mind," New York City.
- "Our Home Rights," Bedford, Mass.
- "Bible Review," Applegate, Cal.
- "Occult Truth Seeker," Lawrence, Kan.
- "Brann's Iconoclast," Chicago, Ill.
- "Biblia," Meriden, Conn.
- "Vaccination," Terre Haute, Ind.
- "Unity," Kansas City, Mo.
- "The Herald of the Golden Age," Paignton, England.
- "Good Health," Battle Creek, Mich.
- "Weltmers Magazine," Nevada, Mo.
- "Phrenopathic Journal," Bangor, Me.
- "Eltka," Corry, Pa.
- "Logos Magazine," Applegate, Cal.
- Christian, Denver, Colo.
- Realization, Washington, D. C.
- Progress, Minneapolis, Minn.
- Wise-Man, New York City.



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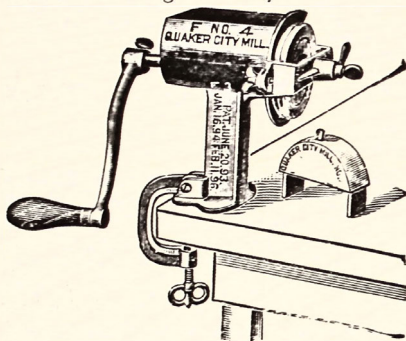
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Vol 2 no 1

The Mazdaznan

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MENTAL AND PHYSICAL DEVELOPMENT**

December, 1903.

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Cultivation of the Higher Senses, Development of Brain and Chest
Capacity, Diet, Fasting, Exercise, Vitality, and the Health in General.

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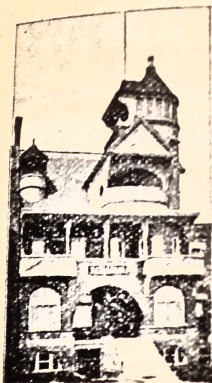
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in your town, study with your friends; be their
instructor, and thus prepare for future work.

The Mazdaznan

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness, and the dark-
ness comprehended
It not

Vol. II.

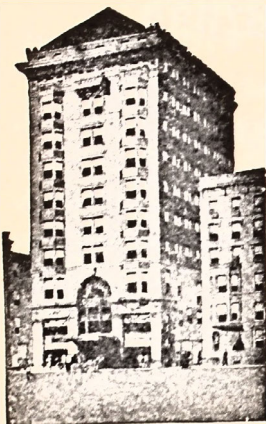
Chicago, December, 1903.

No. 12

All the reading matter in this magazine is written by the editor,
Otoman Zar-Adusht-Hanish, except when signed otherwise.

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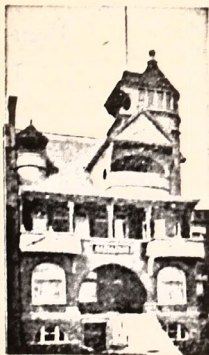
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The Mazdaznan.

Vol. II

Chicago, December, 1903.

No. 12.

Little Sparks from the Anvil.

MERRY CHRISTMAS!

* * *

MAY it be a never-ending Christmas to you, with an increase of sunshine and a lengthening of days.

* * *

"AND the light shineth in darkness and the darkness comprehendeth it not."

* * *

IGNORANCE is bliss, indeed, when compared with little knowledge, which is truly dangerous.

* * *

To take a thing *seriously* is equal to thoughtfulness and consideration, but to take things *severely* will render them ridiculous.

* * *

You may melt the ice but you cannot burn it—even so you may work upon the emotions of the world but you cannot enlighten it.

* * *

IF "God is everything" then in all things I must be able to find God, and if "everything is God" I still gain God out of everything. Whicheverway and eitherway—it's God.

THE MAZDAZNAN

HOT SHOTS.

NEWTHOUGHTERS believe that there is no harm in eating foods contrary to hygienic rules, and we should not give a method of living any thought whatsoever. Still they think that the *ideas* we entertain do have a bearing upon our soul and soul's salvation. Why entertain fear as to the soul's salvation, when the soul is not to be judged by belief, but by the deeds done in the body?

* * *

WE are not to preach ideas, nor meaningless sentiment, but rather call one another to the performance of our duty and the respect we owe to ourselves. When once we have learned to mind our own business we have learned the grandest lesson of life.

* * *

PEOPLE only too often pride themselves of free and new thought when in reality their minds are by far more narrow than the most bigoted orthodox.

* * *

TO THINK freely does not insure liberality. Liberality does not always include justice, knowledge and understanding of one's self and the existing relationship toward the objective about us. Self-knowledge alone places us into our sphere whence we may view our surroundings and, with the words of Gen-Isis, declare, "It was good."

* * *

MAZDAZNAN is the hand that writes the destiny of nations, races and people upon the walls of pride and corruption that they might fall. Having answered for the purpose of fair warning unto all that yet have eyes to see and ears to hear what the Spirit of Truth has to reveal, Mazdaznan erects the standard of mastership as its name implies.

PROTESTANTISM started out to evangelize the world, but failed, for the reason that it had nothing of its own to offer. It simply took from the Mother Church as much as it could grab and grasp, and now it keeps on taking little by little that it might keep apace with the Mother Church. Protestantism has nothing of its own. The Jesus Christ, the Scriptures, the baptism, confirmation, the eucharist, ordination and ordinances in general Protestantism took from Catholicism. Thus it shows that Protestantism has *no originality*. Devoid of the powers of the spirit of faith and zeal, some of its members began to turn their eyes toward Catholicism, but, unable to understand the Truth amid its symbolism, grope about in the dark as New-Thoughters of many shades to get at the truth of things. Will they find it? As long as they employ the means of Protestantism they never will—never can. There is but one thing for us to do; when emigrating from one country into another we must leave *all* of the country and all that constitutes it, otherwise we shall look back to the fleshpots of Egypt, which remembrances of that past shrouded in darkness will present only sorrow and shame.

THE POWER of Catholicism lies in its concentration of Thought upon the Saints, the Blessed Virgin and the Savior, which symbols are the sole right and property of the church. Protestantism is an infringement upon a part of that patent with the decision as to ownership still pending among new thought shaders.

THE MAINSTAY of Islam is Allah and his prophet as revealed through their *only* Koran. Thereby Islam insures unto itself a life for ages to come, due to its originality. Brahminism, Buddhism and Zoroastrianism will continue to stand because of originalities peculiar to their systems, giving unto them the power of concentration that knows no failure.



Current Thought.

IF YOU would like to get away from environments, then do not harp upon them continuously; do not ride them; do not fret about them and scheme how to escape them. Let the environments remain as such, but learn how to master them so that instead of obstacles in your path they may become messengers of warning for you to heed them and place them into positions where you can control them for your own good, lest they will continue to control you.

*

*

*

It matters not what the ailment may be, simply drop your diet and abstain from any kind of food for a few days, and to your surprise you will begin to recuperate.

*

*

*

THE reason people dread abstinence from food is that they generally feel uncomfortable the second and third day. Have you ever thought as to the reason why you feel ugly? Well, when you abstain from food the system begins to get conscious of its deplorable condition and its effort to rid itself of undesirable tendencies necessarily affects all of the organism somewhat unpleasantly for a time. It begins house-cleaning, and in such a case you remember well that everything seems topsy-turvy for a time; but never mind—it all straightens out all right, if you will be patient.

*

*

*

PEOPLE say: "I have a cold; what must I do?" If you had common sense you would know that we cannot have a cold or a disorderly tendency where we are observant of nature's law and keep our bodies undefiled. If you keep on shoveling coal into the furnace, giving no opportunity for the fire to spread and the heat to radiate, the furnace will

have a cold, as the fire will choke. When the grates are filled with clinkers, the ashpot full of waste, the pipes full of soot, you can turn on all the draft you want; the fire, even though burning over the old clinkers and ashes, will produce no heat, as the heat has to escape because of the draft, and if you turn off the draft the fire chokes. In either case there is a "cold." Now, be sensible. When you have a cold just start the cleaning up of God's own furnace. Get to work by stopping the building of further fires in the form of food. Take a good hot bath and drink elderblossom tea with lemon juice; salt it a trifle. Drink three or more cups of it. Retire to a good warm bed. Begin to perspire. If it is a bad cold, followed by a cough, then take after your tea a teaspoonful of licorice with honey and a pinch of peruvian bark. You will begin to perspire. Lie quiet. Keep perspiring for two hours. Keep small towels about you so you can dry yourself a little now and then after you have perspired for about one hour and a half. Be sure you are well covered and let only the face peep out from under cover so as to breathe with ease. Breathe short breaths like one, two seconds for inhalation and one, two, three seconds for exhalation. Keep up for three to four minutes and then alternate with longer breaths until you have dozed away into slumber. Whenever you wake up regulate your breath again. After thorough perspiration and rubbing all parts of the body thoroughly, change your garments and bedding and retire for sleep for about six hours. After arising from bed take some flaxseed tea with lemon and rock candy, or maple or brown sugar. Drink several cups of that and attend to your work. When really hungry eat vegetable broths for two to three days, and you will be well.

The book "Inner Studies" will unfold more useful knowledge before you than anything you may ever run across.

Give no Thought, be Thoughtful.

WE sometimes think it is absolutely necessary to know the chemical properties of foods before we can live properly and in accordance to the law of life and regulations of living. This is not true. As long as we have not come into an understanding of the importance of our individual presence in life we attempt to acquaint ourselves with problems of a materialistic nature and draw deductions entirely opposed to our nature. We will not come to understand the simplicity of life by devotion to things of materiality unless we have learned that everything as a means to an end requires thought and consideration to the degree necessary for the answering of the purpose it stands for. For right living merely remember this:

Do not eat unless hungry.

You are *not* hungry unless you have labored hard.

When hungry a crust of bread will taste like heavenly manna, and water will turn into wine as it passes your lips.

Eat fruits in their season, also vegetables. Use them in their natural state whenever possible.

Use nuts sparingly and whenever you can combine them with fruit or grains.

If muscularly engaged, use two meals at most, and use grains, vegetables and nuts.

If mentally engaged, use grains sparingly, nuts occasionally and fruits always.

Assimilation and absorption are dependent upon the conditions under which food is partaken of.

Do not eat when sick, but drink herb teas.

Do not eat when tired, worried, overworked or when angry.

When you eat your simple meal, have your mind set upon the work before you, and eat with thanksgiving in your heart.

Admire that crust of bread, wonder over the construction of the fruit, marvel as to the compounds of the liquid you drink, and consider the purpose of your eating and drinking in general.

As soon as you feel tired of the food and a craving for something more appetizing enters your mind, quit eating at once, as thereby you overcome the buffetings of Satan, the destroyer of our fondest hopes, who comes to us in the form of an appetite, awakening within us tendencies inherited by the chain of suggestions that binds us to ancestry.

Shake this Satan, break these chains and declare yourself free. But never declare anything in words, as declarations can only be made by *deeds*.

Will Find Her Level.

A LADY who *declared* membership to an association for the prevention of cruelty to animals, *demanding* the killing of a neighbor's cat which had taken her canary singer from a cage placed upon the porch and had *eaten* it. O horrors! The madam in question was so much in grief and agony that she even entered suit. The cat was killed to waive the suit, and the lady was pacified, as the old covenant was literally observed, which demands "an eye for an eye and a tooth for a tooth." This same lady ordered her colored cook to kill a finely bred turkey for Thanksgiving day, that she might *entertain* her friends. "Who is going to kill the lady in return for such cruel act?" was the question asked, "for does not the old covenant reveal 'that he who slayeth an ox is like unto one who slayeth a man?' " For an answer we can simply say: "Vengeance is mine, saith the Lord. *I will repay.*" But how does God repay? By sending the devil after that lady. "Hully gee!"



Body Culture.

“Not Muscle but Nerve and Brain.”—Prince of Adusht.

ARTICLE TWO.

WHETHER the child be small or full grown, it is necessary to exercise the body in a manner to insure unto it a state of arresting breath action. A child, from its very babyhood, ought to be played with, its body rolled about for a few minutes every day. As it grows up it should be at moments of unrest tossed into the air and caught up. It should be made to laugh. Its abdominal regions massaged after each bath, the fingers and toes played with. In tossing up the babe it is but natural that it will be compelled to hold its breath and, caught in the arms, exhale thoroughly and always catching a breath, as it expects to be tossed up again. This sudden catching of breath, with thorough exhalation, accompanied by a feeling of joy, pleasure and delight, works upon the circulation and nerve action, insuring to the organism renewed activity toward the formation of solidity in structure for the bones and flesh alike.

Merriment of every kind, irrespective of its nature or the means employed, is of general benefit, just as long as it appeals to the individual's nature. We should for that reason change our places of amusement from time to time. Of course too frequent amusement will rob it of its charms and change will be necessary. *Too much* of a good thing is as detrimental as not enough. Take in a concert occasionally, also a good theatrical performance, a vaudeville, an opera and a circus, amongst all of which a political, scientific, philosophic and religious meeting may be numbered as a means of breaking the monotony. “Prove all things, yet hold fast to that which is of good in you.”

The Past and the Present

ANOTHER year has rolled away into the eternity of the past, and in justice to the Mazdaznan cause, the noblest and divinest gift ever offered to man, I wish, for the good and the help of others, to state my case in brief.

It is sometimes rumored that certain people who have attended the class work, and have taken up the fast, have not received the benefits expected, neither physically nor mentally. I know from experience and close observation that it is the people's own fault, for the reason that they do not pay attention to their breathing and diet as instructed at the classes. They are bound to make their own interpretations and they give the exercises but little or no thought at all.

I have watched the cases who claim failure and know whereof I speak.

I shall endeavor to give my case in a few words. Some years ago, before I got into the Mazdaznan movement, I discovered that my ailments, which physicians with all their science could not determine, were caused by tapeworms. I had three of them. No one can tell my sufferings when considering my frail and delicate frame. Death would have been welcome to me more than once, but it seems that the basic breath of conception was better rooted than my desires and hopes. Physicians kept on prescribing for me and I took deadly poisons for ailments I did not have, and they never knew what they drugged me for. Accidentally I discovered my trouble one day. It came to me intuitively. I used pumpkin seeds successfully and removed two of them. But a few weeks later I showed the same symptoms. I failed that time with the pumpkin seeds and other simple remedies. In the meanwhile I took up vegetarianism. Still my trouble continued. The physician attending me doped me and I felt the hour had come for the "entrance into the New Jerusalem," as Dr. Hanish sometimes puts it. Still in

all my excruciating pains and agony I lingered. The mother breath kept up this frail form of mine in spite of all the poisons I had taken. It was another tapeworm and organic complications arising from "scientific drugging." I was in Denver at that time. The "stuff" I poured into my body left me a wreck and a shadow. I tried everything possible, but in vain. The physicians at last pronounced my case tuberculosis of the stomach and bowels. The mucus I passed was still worm and worm nests, as some pronounced it. They kept on prescribing for worms until I finally got on my feet and declared I would not take any more "science." I would rather die. I began to rely upon myself, I turned my eyes and ears toward Him who dwelleth in the innermost of our hearts—God. Step by step I gained confidence and self-reliance. Little by little I learned the lesson of life. I began to see clearer day by day that I must help myself, if God was to be my guide. Besides the many afflictions I had twenty tumors cut from my rectum, which returned with more pain than before the operation. When I joined the Mazdaznan classes I worked faithfully and diligently. For two years I followed the path that leadeth to life everlasting. I took up fasts after fasts and I can testify and all those of my immediate surroundings who watched my case can bear me out, that I almost lived on *breath* during all that time, and would subsist on things only occasionally and when absolutely necessary to make a change in other directions. Little sacs, stiff and hard, would pass off. I had dropsy and blood-poisoning, besides breaking a bone in my foot. With all that I kept alive and bore up. Doctor Hanish, when attempting to tell him of my many complications, would simply smile and with a wave of his hand let me know that there was no need of lamenting, as he knew my troubles and that I would win. It is not possible to detail the effete and morbid matter, substances and mucus the system throws off day by day, as no one would believe it pos-

sible. Physicians declared that I had but a few days to live, but I have seen these false prophets go into the grave while I still glory in my Lord.

People get afraid of their ailments and make out their cases to be the worst. Those who knew me know that I was about the hardest case known to medical science. I took up Mazdaznan and followed it, as it appeals to my individual case, which is in accordance to Mazdaznan teachings. I live the life of individuality and work and labor daily as an exercise suitable for the body. I am persistent to be faithful in all things as I see and understand them for the present. I never put off my work upon others, but attend to it myself. I found that I could not be carried to the skies on flowery beds of ease, but have to rustle to get there. I went into Mazdaznan heart and hand to win, and I have won. At the beginning of my work Doctor Hanish and my husband had to remind me to go slow about my work, to ease up occasionally and not become extreme. It is so natural for us to forget ourselves. When we come to think of the many years of sickness and then the relief we begin to get, we like to hasten the day of redemption and oftentimes overdo it. It is well, then, to have some one interested in us to call us to halt. It is for that reason that I kept up my class work. I would join every course, season after season, and still continue to do so, as with every lesson, although repeated, there is always a nugget of gold turning up to me that I had missed in previous courses. It is now nearly a year since the mucus stopped passing off. I can say with truth I am a well woman. I still continue to improve. I use my own cooking only and deviate from it but seldom, while if invited I am determined to be Mazdaznan. I love a dry crust of bread better than I ever did mince pie. I eat twice a day, and only one prepared meal at that. I no longer eat between times, never sample things. I would no more eat flesh corpse than I would take my own life.

I am asked occasionally if I will eat flesh again. I know what I suffered in the past and surely do not care to go through it again. I can smell and tell a flesh eater near and far. Had we known how to breathe we should have never wanted flesh or any of the so-called dainty dishes.

I cannot express myself in justice to the Mazdaznan philosophy, and what Dr. Hanish's teachings mean to me. Let me say this much: It gives me a clear conception of life and living and a reason for everything worth living for. It holds before my spirit, mind and soul the two great factors of life—construction and destruction. It lays bare the means of controlling and directing the powers and forces within and without, and that I must consciously and intelligently work out the problem of life, which had always been a serious question to me. I tried to read the answer in the face of every one I met, but in vain. Now that the plan of nature unfolds through me like the petals of the lotus flower, I can answer the question and find a solution to all positions in life in all things I come in contact with. Dr. Hanish teaches us that we must learn to know ourselves, as thereby only we shall know God. And that is what I am working for. Immortality depends on the presence of God before and within me—for there is no other God. I must strengthen the weaker parts and portions of my being with more conscious intelligences, and eradicate the errors of the past, to be remembered no longer before the presence of the divine. I must grow strong enough to be able to stand alone. The body is my field of operations in which to work, to battle, to win. All the world attempts to control others at the sacrifice of their own selves. "Let us pay attention to our own present need," as the Doctor puts it, as "thereby alone we lay the foundation for the future."

Do not give up your fasts; keep up; try it again. Don't say, I can't; say, I will. I am thankful that it has been my privilege to be identified with a movement of such a

great and worthy message as that of Mazdaznan, expounded by Doctor Hanish. His instructions took me from mental and physical chaos into order; from doubt and fear into confidence and certainty; from weakness into courage; have been greater than mortal tongue will ever be able to express. I know Doctor Hanish does not like us to connect his name with Mazdaznan; like unto Jesus, he refers us that "not unto me, but to God, your God, give glory." Still, those of us who feel gratitude in our hearts cannot help but think of him in connection with the work that has such a good and noble calling. And with his own words I shall close, "With blessings of all good things."

MRS. V. AMELIA RHODES.

East-Minster Catechism

FIRST INSTALMENT.

What is Old Thought?

Old Thought embodies systems well established for the purpose of teaching ethics and right behavior besides dabbling in politics whenever opportunity affords.

What are the principal systems of old thought?

Brahminism, Zoroastrianism, Buddhism, Judaism, Fetichism and Catholicism.

Is not Protestantism a system of old thought?

No; Protestantism is an offshoot of Catholicism, that has not rooted, but still creeps with its feeders above the ground, but eventually will have to cling to the old block again lest it perish.

But Protestantism has so many branches and sects. Are they all to be styled "creepers"?

Yes, indeed, for they are singularly but side issues of the plurality of thought as embodied complexly in Catholicism.

Is not Protestantism more spiritual than Catholicism?

No, because as a house is divided against itself, it has the spirituality only in sparks and particles, while it contains a great deal of the dead substance of materialism, which Catholicism continuously sheds as it progresses.

What is meant by "shedding"?

It means that Catholicism sheds all the useless ideas like a horse and cat "shed" old hair when one season ends and a new one begins.

Then Protestantism is merely the "shedding" of Catholicism?

That is true.

But if Protestantism is the shedding, how is it there is so much of it?

Don't you know that a horse sheds nearly all of his hair within a certain length of time?

Yes, I see that; but the horse's hair and that of the cat loses itself into the four quarters of the earth, while Protestantism still exists.

So does the shedding of the cat's hair, darling. Don't you know that Protestantism also is scattered all over the earth, and the reason it exists is because it carefully collects the "crumbs" or the "sheddings" that fall from the tables of Catholicism.

Are you a Catholic?

No.

Then what are you?

A man.

What is the person over there?

That is a woman.

What is a man?

A man is an individual of Principle, Thought and Action.

What is woman?

The same.

We shall now go home and have a cup of something refreshing to swallow and to digest, thence assimilate.

Cross Cuts.

MRS. PHOEBE MOULTON of La Crosse, Wis., is 103 years old. She was born in South Berk, York county, Me., Aug. 9, 1800. She was married to David Moulton, father to Capt. I. H. Moulton, president of the La Crosse Telephone Co., in 1827, being before her marriage Miss Wentworth. Her father was a member of a prominent New England family, and second cousin of John Wentworth, once mayor of Chicago and congressman from the Chicago district. Mrs. Moulton's general health is remarkably good, but her eyesight and hearing begins to fail her some. She has always been very active and much devoted to her home and family.

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ON his great grand-nephew's little truck farm in Menlo Park, a suburb of San Francisco, Cal., lives Signor del Valle, who is now 158 years old. He was born Nov. 24, 1745, in Zacatecas, Mex., as the certificate of his birth attests. He still walks with ease, but his eyesight begins to fail him, although he gets along without glasses. He hears well and is quite talkative. Winter and summer he may be seen sitting in the warm sunlight before his adobe dwelling. He has lived in Menlo Park for the last fifty-seven years and was just 100 years old when he came from the Mexican republic. He has seen San Francisco spring from a few turf huts to a great sky scraping city. He has never smoked and always observed simple living. To attain old age he gives these rules: "Pray to God in your simple mind; whenever possible attend the early morning mass, even if you have to walk many miles; sit in the sun daily, and be sure never to get your feet wet."

IN MILWAUKEE, Wis., Casimor Slaski left his earthly tabernacle as a centenarian. He went to Milwaukee from Poland in 1887, and lived for sixteen years in the house which beheld his remains. His exact age cannot be determined even by his widow, and relatives claim that he had passed the 100-year mark when he came to America. In spite of his advanced age he was as vigorous and healthy as a middle-aged man. He was temperate in eating and drinking and was given to much religious devotion. The other day he contracted a severe cold which was to result in the excuse of his death. He welcomed the change.

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MR. DUVAL, who was born July 4th, 1803, and has lived in a house at Paris, France, for 99 years, is a man of moderate means and plain living. As a youth he was rather delicate, but grew stronger with the advance in years, which fact he attributes to his care in eating and drinking and walking long distances, upon which occasions he would rest a while in chapels, contemplating upon the virtues and character of his particular patron saint, and continue his journey with renewed strength and vigor. His voice at the age of 100 years is perfectly clear, melodious, strong and expresses a magnetism that would raise an orator to pride and overbearance. He is a bachelor and never entertained a desire for the opposite sex although he always enjoyed the presence of their company and felt benefited in a psychological way. His quiet life experienced no irritation until recently when modern civilization vibrated burglars into his apartments. For the first time in his life he wended his footsteps from his usual daily journeys to the police station instead of the promenades and the country. The prefect paid the man due respect and gave him assurance of protection to his sanctum

A YOUNG LADY operator was taken sick from eating a few apricots. As the attending "regular" could not alleviate her pains after consulting the usual humbuggerism of pharmacopœia, he bulldozed the young woman by means of suggestive therapeutics into the belief of butcherism. She was removed to the hospital and expired a few hours after the operation. According to the daily press, the operation was pronounced a *scientific success* and an intricate piece of surgery by the attending physicians. The death setting in a few hours later was due to "bloodpoison from unknown cause," as announced by a medical authority with "specks" on and a boil on his short neck due to riotous living. All this happened in Denver last summer.

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MARY SHEPARD, who is going to be 103 years old by Christmas, and a resident of Poughkeepsie, N. Y., has at her age taken an automobile ride and enjoyed it so much that without hesitation she is ready to accept invitations for more rides. She alights from a vehicle with the spryness of a 16-year-old girl and chats and giggles like a school girl. She never worried and when her husband died fifty years ago and left her to fight her own battles through life she was ready to face anything and never uttered even a groan. She is good natured and takes a joke as readily as she herself passes them. She clings to her simple diet and plain way of living and dislikes those dishes and bakewares palmed off under the name "as mother used to make." She considers it an insult to mothers. She never allowed herself to be coaxed into things contrary to her own conviction, and says: "I suppose when a woman gets to be a hundred she has nothing at all to say about herself, but must do as everybody tells her. First it's 'Oh, Mrs. Shepard, now that you are getting old, you

must eat this, you must drink that.' How do they know what I am to do, when none of them have passed my age? Then they want me to talk through the hellophone, and I put my mouth to a box on the wall and they hold a big spool to my ear and somebody whispers, 'Is that you, Mrs. Shepard?' and I answers, 'It is, where are you now?' and he says, 'I'm in New York.' Well, would you believe it? And that's the way the boys play tricks upon me. Well, when I was a girl, there used to be some of those circus fellows come around that beat the hellophone. These fellows made dolls or anything talk, sing and whistle, and make the voice crawl all along the floor and even into the chimney."

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UNDER the heading of "The Great Coming Truth," we clip from the Chicago American of Oct. 27th, 1903, the following:

Let not H. J. W. Dam claim to be the herald in Chicago of "the great coming truth," that "the elementary force underlying phenomena is thought." The following extract is from an article entitled "Sun Worship," published in 1900 by Dr. Zar-Adusht Hanish, from the Sun Worship Temple of El Kharman:

"As to the name Sun Worship, it gives for its reason that the beginning of all things, or the thinkable, is in thought; that thought is the center of all things, thus being the mazda (master, or father), and all existence being the crystallization of the mazda (thought, master, father), being the reflection, or that which stands out and illuminates, the sun becomes the symbol of all life crystallized in the World of Vision, therefore called the master-worship."

That which Mr. Dam calls new has been throughout the ages "the finest central point and farthest outward circle" of the "wisdom of the magians."

Amelia Hyde.

Chicago.

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Pre-Natal Duty.

Complete in Four Chapters.

By Mary Barteau.

CHAPTER TWO.

It is related that the mother of Napoleon—a poor peasant, whose life had been one of constant and rebellious toil and poverty—had many times been heard to say that if she ever had children they should be great; that they should not pass through the hardships and poverty which had made her life so burdensome. Intuitively she felt that the mother could control the conditions and environments of her child. Though not knowing the law, she still practiced it unconsciously, with its certain results. She did not know why her child was so eminent; had she known the law, how different might have been the greatness of that son whose life came to so sad an ending after so mighty a career. How that mother might have impressed lessons of kindness, generosity, and love for humanity! How she might have consecrated the world's greatest example of daring ambition!

During the first six months of gestation the mother may impart to her child the mental and the spiritual; during the last three months she may impress upon him what she desires him to be physically. X

The mother must recognize not the personal, but the universal law of love, truth, wisdom and power, and these qualities will be shown in the child. She must rid herself of the desire for either one sex or the other, for should she hold to that desire she will impress upon her child the nature of her preference, too often resulting in the masculine girl or the effeminate boy.

The Greeks for a long period were physically the most nearly perfect race in the world, and simply because they paid special attention to the development of the physical. It was the mother's uppermost desire to bring forth fine physical forms, and she had them constantly before her as models. The houses of the Greeks were filled with the most glorious marble statues that gifted sculptors could create; thus these people became a race of godlike appearance.

To impart physical beauty the mother should hold in thought an ideal form and face, or she should dwell upon a beautiful picture or work of art.

As a lady entered the dining-room of a friend whom she was visiting, her eyes fell upon a beautiful golden-haired child whom she had never seen, and she remarked: "This is your little daughter? What a perfect likeness of her that is in the room where I slept last night!"

The mother replied: "It is not a portrait of the child, but it would be strange if she did not resemble it. I occupied that room before my child was born, and that picture was before my eyes constantly. I loved it and I wished that my child might look like it."

If mothers but knew the divine law there would be only beautiful children, which is both laudable and right. There is nothing so gratifying to one's self and to others as physical attractiveness united with a lofty personality, for although "handsome is that handsome does," the balance of power is always on the side of beauty and grace.

To endow the child with superior mental power, or with a talent for music, art, poetry, mathematics or oratory, the mother should concentrate her thoughts on those subjects. If she wishes to increase any faculty in her child, she has the power to do so by dwelling on those things which she wishes to be manifested in him and by seeking the companionship of people who possess those desired qualities.

An Italian woman, who had been a mother for many

years, greatly admired the young son of a woman friend. This boy, when a mere child, had been forced to assume the support of his widowed mother, and his devotion to her amounted to adoration. The Italian woman had sons of her own, but she never had seen such devotion as this young boy bestowed upon his mother.

At an early age he was sent on a long cruise on the Mediterranean, leaving his mother with her trusted friend. Upon his return, after two years, he found an addition to his friend's family—a baby boy only a few months old. As this boy grew there was a striking resemblance to the young officer. At eight years of age the likeness was so strong that every one supposed the two were brothers. Even the mannerisms of the boy were like those of the officer. The truth was, the mother's admiration for the young man had been so intense that she unconsciously impressed it upon her child, whose devotion to her excelled that of her other children.

A girl of humble parentage, but possessed of a desire for wealth and position, married a rich young man who was a habitual drunkard. When a baby boy was born to this ill-mated pair, they at once recognized in their child the condition which the father had previously manifested. As the child grew older, the intensity of this condition increased. To-day, though only fifteen years of age, this boy has the appearance of a man in a state of beastly intoxication. A babbling idiot, he never has been able to walk straight or to hold up his head.

Think of the years of suffering which this poor mother has been forced to endure, although unconsciously guilty of imparting such a condition to her child; for who can doubt that the impressions made upon her by her husband were transmitted to her unborn babe?

Thus we see that the natural law acts when put into operation, whether the seed be sown consciously or uncon-

sciously, and that it brings forth its harvest after its kind. If women would but understand the responsibility of motherhood, and that they must account in a great measure for the evils of intemperance and the physical passions that are being perpetuated in the world to-day, they surely would endeavor to eradicate these conditions instead of perpetuating them, as in their ignorance they are doing.

The apostle Paul said: "The evil which I would not, that I do." This to-day is the case with poor, suffering humanity. Instead of producing the condition which they desire, they bring about the contrary state.

Fathers cannot impart directly mental attributes to their children, but they can impart disease, scrofula, consumption, and the virus of impurity. Children there are who inherit all the good and noble qualities of their fathers—qualities which the mothers do not possess—and are the images of their fathers, but this resemblance is the result of the mother's admiration and love of those qualities which she sees in her husband. Seeing his face and form constantly before her, she unconsciously transmits their likeness to her child—for what mother would not desire to have her child look like the father, who is her ideal? But the mother transmits also her husband's evil qualities to her unborn babe—intemperance, abuse, ill temper—through her fear and disgust of the father.

The child manifests the personal appearance of the father as well as of the mother, but it is imparted to the child by the mother during pregnancy.

THE DEVOTION of the Catholics to their religion is proverbial throughout the world. This is especially true of the mothers in the church. So strong is the faith within them that without any volition of their own they impart pre-natally to their offspring their organic religious life, and for this reason one seldom hears of a Catholic departing from his mother's influence received before his birth. The father

may be what is called a "good Catholic," yet he exercises but a passive influence compared with that of the mother. She would give her life, if necessary, to save her child to the church, which to her means eternal salvation.

The observing traveler abroad is struck with the Madonna-like faces of the children which he repeatedly sees among the peasantry. The mother's adoration of the virgin and the saints, through her imagination, and on canvas, produces these likenesses.

Nothing is higher, greater and nobler than motherhood when woman understands how to impart the physical, the mental, and the spiritual to the one who is to be born to her. It is her duty, and it is within her power, to impart to her child a strong, healthy physical body. No one need expect a manifestation of the mental and the spiritual in their perfection through an imperfect, poorly constructed body, any more than he may expect exquisite harmony from an instrument that is out of tune, though played by a master hand.

Knowing that the mother gives to her child the mental nature, it is her duty to avail herself of all the advantages and privileges that lie within her reach. To those who bemoan their lack of opportunities in this respect it is comforting to know that the highest forms of knowledge are not found between the covers of books. Lofty, noble thoughts, helpful and inspiring utterances, are education in its highest form, and she who lives them never can be called ignorant.

But the spiritual—who can weigh the importance of the God-given maternal instincts? The spiritual is the understanding of omnipotent and omnipresent Love, which is within each living soul, and the recognition of this divine principle, or power within, will always cause the heart-throbs of the unborn babe to vibrate in unison with these celestial tones.

In order that through the mother the highest types of humanity may be embodied, she must be absolutely true to herself. Honesty and goodness must begin at home, where all true reform begins. It must begin with the individual herself, and her desire must be to bring forth the highest type of the human race.

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The above article on PRE-NATAL DUTY by Mrs. Mary Barteau will appear in book form, with a commentary and foot notes by Dr. Hanish.

The Devilry of Ignorance.

"IS THERE such a thing as the devil?" one of our subscribers writes. Yes, indeed, there is, and we wish to emphasize that particularly, for as much as there is *God*, there is *devil* also, and that devil is *ignorance* with all its variations of shadows that cross our path, that he might instill us with fear and trembling, and refrain us from keeping before us the goal that leadeth unto *God*. That *devil* deludes us with ideas of a suggestive nature, binds us with creeds and dogmas, enchains us with authorities and authoritative institutions, calls us toward the worship of the golden calf of Mammon and gives us spiritual interpretations of the material with allegorical or rather "paregorical" meanings, while he draws the spiritual down into the realm of materialism and tries to prove that black is white and vice versa, calling into controversy scriptures and sayings of "wise men and wise women" to prove his premise. Are you, too, being fooled by him, chasing about here and there, like unto the Prodigal Son, feeding upon the husks that even *swine* would not eat? Come home, my child, come home. Get a move on you and go to your father's house, who has plenty and to spare. You need not follow "teachers" nor their "isms," for there is *One* and only one who is your teacher—it is God. "Be ye perfect as your Father in heaven is perfect."

Book Review.

These books can be obtained through the office of The Mazdaznan Publishing Co., 3016-3018 Lake Park Avenue, Chicago, Ill.

"Spiritual Science of Health and Healing," ably written by W. J. Colville, is one of a series of books that answer the demands of the present age. In plain and unmistakable terms it shows the path that leadeth toward the emancipation of the soul into a realm of freedom. Educator Pub. Co., Chicago, Ill. Price \$1.25.

"Spiritual Therapeutics" is another volume written by W. J. Colville, including a lecture on "Unscientific Science," by Dr. A. Kingsford. This book touches upon the evolution of the soul throughout the ages. It analyzes beliefs and strips them of mysticism, making plain the laws of application. Price \$1.00.

"Life, Letters and Epicurean Philosophy of Ninon De L'Enclos," the celebrated beauty of the seventeenth century, is one of Robinson-Overton's productions to be styled mediæval classics, and a book well worth reading for its many novel ideas and solutions of the problem of love; it is a book suitable for holiday and occasional presents. Lion Pub. Co., 356 Dearborn St., Chicago, Ill. Price \$1.50.

"The Nature Cure," by Dr. Conger, is a book that turns the light on the dark corners of one's life and tells how to avoid and cure the ailments of a neglected body. Price \$2.00.

"Right Generation," by Dr. Conger, may be called the sum and substance of a lifelong study in a concise language that cannot fail to do good if we but listen, reflect and then get to work and carry out the lessons learned. It treats upon every subject thinkable, and as it is all "boiled down" to the very essence, it may be called the electro-homeopathy of literature pertaining to subjects of life insuring the kingdom of heaven on earth. Be sure to get a dozen and send them to your friends near and far. Price 50c.

"Soundview" for November is full of sound and seasonable writings that should be read by everybody, as it helps to digest the heavily compounded New Thought ideas of our present age.—Olalla, Wash.

The best kind of a christmas present our subscribers can make us, is to renew their subscription, the majority of which expire with this number. Read notice on inside front cover.

I Hold My Nose

As I pass a butcher shop, and don't breathe very easy when I smell the fat a-fryin'. In fact I have long since barred bloody bodies from my board, and sometimes say "sassy" things in "Soundview" about those who still persist in hugging the fatal fallacy that flesh foods are either nutritious or necessary. I have only about three species of dissipation besides magazine making: Books, Billiards and Base Ball—the three B's. "But what's this to me?" you ask. Simply this: if you feel interested in the Chunk of Cosmos whose NOME DE GREEN is hereunto attached, or if you would like to see the ONLY MAGAZINE IN THE WORLD that is penciled, printed, pasted, published and posted in THE COUNTRY, by FARMERS, why just lop off some of your unnecessaries and start two-bits our way for six months of the stuff on "suspicion." We'll give you a year and a copy of the first edition of "Wildwood Philosophy" (the best work of its kind since Emerson's NATURE) for only \$1.00, the price of the magazine alone. If you haven't got the dollar send anyway—we're not afraid you'll beat us, in fact we KNOW YOU'LL NOT. We want every MAZDAZNAN to become an EVERGREEN. You will, won't you?

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NOTE: Application for membership and request for sample copy of the magazine can be made in the same letter.

Exchanges.

The following magazines have been received for the month. Subscriptions are filled at The Mazdaznan office at reduced club rates. Write or call.

- "Soundview," Olalla, Wash.
- "People's Press," Chicago, Ill.
- "Boston Ideas," Boston, Mass.
- "The Philosophical Journal," San Francisco, Cal.
- "George's Weekly," Denver, Colo.
- "The Sun-Flower," Lily Dale, N. Y.
- "Common Sense Advocate," Denver, Colo.
- "Co-operative Commonwealth," San Francisco, Cal.
- "Star of the Magi," Chicago, Ill.
- "Mental Advocate," Chicago, Ill.
- "Adiramled," East Orange, N. J.
- "Higher Thought," Kalamazoo, Mich.
- "Vegetarian," Chicago, Ill.
- "Now," San Francisco, Cal.
- "Health Culture," New York.
- "Naturopath," New York.
- "Betieros Oriental Mysteries," Chicago, Ill.
- "Health," Burke, Cal.
- "Fred Burry's Journal," Toronto, Can.
- "Stuffed Club," Denver, Colo.
- "The Liberator," Minneapolis, Minn.
- "Vitality," Chicago, Ill.
- "Dominion," Brooklyn, N. Y.
- "Brotherhood," London, England.
- "Exodus," Chicago, Ill.
- "The Philomathian," Union City, Mich.
- "Nautilus," Holyoke, Mass.
- "English Magazine of Mysteries," London, England.
- "The Natural Life," Boston, Mass.
- "Mind," New York City.
- "Our Home Rights," Bedford, Mass.
- "Bible Review," Applegate, Cal.
- "Occult Truth Seeker," Lawrence, Kan.
- "Brann's Iconoclast," Chicago, Ill.
- "Biblia," Meriden, Conn.
- "Vaccination," Terre Haute, Ind.
- "Unity," Kansas City, Mo.
- "The Herald of the Golden Age," Paignton, England.
- "Good Health," Battle Creek, Mich.
- "Weltmers Magazine," Nevada, Mo.
- "Phrenopathic Journal," Bangor, Me.
- "Eltka," Corry, Pa.
- "Logos Magazine," Applegate, Cal.
- Christian, Denver, Colo.
- Realization, Washington, D. C.
- Progress, Minneapolis, Minn.
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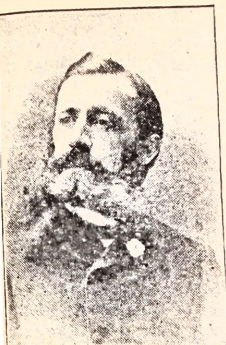
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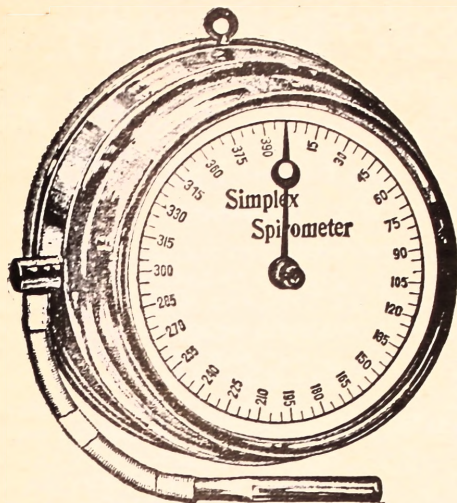
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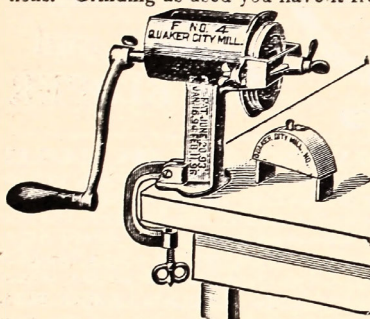
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